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A MASS OF IDOLATROUS HUMANITY IN SOUTHERN INDIA

The number of people in this picture is estimated at about 2,000. It would need to be multiplied by over 100,000 to represent the unevangelized souls of India. These people are gathered at a heathen festival in the sacred tank at Kodambakam, in Southern India. They are celebrating the great festival, and are waiting for the appearance of the Golden Idol, as a signal to immerse their bodies in the sacred waters of the tank, in the vain hope that thereby they will cleanse their souls.

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OUR LORD'S TEACHINGS ABOUT MONEY

BY THE EDITOR-IN-CHIEF

One huge barrier always more or less obstructs the mission work of the Church—the *want of money*. The fear of debt often prevents forward movement, and the fact of debt compels retrenchment. Even when men offer to go, Boards are often unable to send and support them. We believe that all this ought not so to be. Our Lord's teachings as to money gifts, if obeyed, would forever banish both these limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, altho perfectly explicit, they seem more like a dead language that has passed out of use than a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation, and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable.

Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in II. Corinthians viii., ix.*

I. The basis of Christ's teaching about money is the fundamental conception of stewardship (Luke xii:42, xvi.:1–8). Not only money, but every gift of God is received in trust for His use. Man is not an owner but a trustee, managing another's goods and estates, God being the one original and inalienable owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity, so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it

* See also MISSIONARY REVIEW, vol. xi., pages 81 and 241 (1898); vol. ix., page 352 (1896), and vol. vii., page 481 (1894).

is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act not of duty, but of generosity; it ranks not under law, but under grace. Hence there is no felt inconsistency in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters but to hoarders; for even the unfaithful servants brought back to their lord the talent and the pound, at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

The Principle of Investment

II. In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers" (Matt. xxv: 27). Money-changing and investing is an old business. The "exchangers," as Luke renders, are the *bankers*, the ancient Trapezitæ, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse but a pretext. If it was true that he dared not risk trading on his own account, why not, without such risk, get a moderate interest for his Master by lending to professional traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the Kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

James Watt, in 1773, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam-engines—Watt to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be other gifts, that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "exchangers" can show him how to get gain for the Master. The Church's Boards are God's bankers. They are composed of practical men, who study how and where to put money for the best results and largest returns, and, when they are what they ought to be, they multiply money many fold in glorious results. The Church partly exists that the strength of one member may help the weakness of another, and that by cooperation of all the power of the least and weakest may be increased.

III. Another most important principle is the subordination of money, as emphatically taught and illustrated in the rich young ruler

(Matt. xix: 16–26). This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and, because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when He dealt a blow at his money the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions *had* the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolator can enter the Kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood and the masterhood of the Lord!

IV. We ascend a step higher, and consider our Lord's teaching as to the *law of recompense.* "Give and it shall be given unto you" (Luke vi: 38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. Instance George Müller, conducting for over sixty years enterprises requiring at last some hundred and twenty-five thousand dollars a year, and William Quarrier and Hudson Taylor, and D. L. Moody and Dr. Bernardo. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Müller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a century, that it was safe to give up to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

V. Kindred to this law of recompense is the law of *superior blessedness.* "It is more blessed to give than to receive" (Acts xx: 35). Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not

important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which fill the spring itself.

Computation by Comparison

VI. We rise a step higher in considering God's *law of computation.* How does He reckon gifts? Our Lord teaches us that it is *by comparison.* No one narrative is more telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any or all the rest, because, while they gave out of a superfluity she gave out of a deficiency—they of their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? and the two mites "make a farthing." He who, as the superintending Providence of Nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how He estimates money gifts—not by what we *give,* but by what we *keep*—not by the amount of our contributions, but by their *cost* in self-denial. This widow's whole offering counted financially for but a farthing (*Κοδραντης*, a quadrant, equal to four mills, or two-fifths of a cent, or three-fourths of an English farthing). What could be much more insignificant? But the two mites constituted *her whole means of subsistence.* The others reserved what they needed or wanted for themselves, and then gave out of their superabundance (*περισσεύοντος*). The contrast is emphatic; she "out of her *deficiency,*" they "out of their *supersufficiency.*"

Not all *giving*—so-called—has rich reward. In many cases the keeping hides, with God, the giving. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

VII. We ascend still higher to the law of unselfishness in giving. "Do good and lend, hoping for nothing again" (Luke vi:35). Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who can not and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts His bread seed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows godlikeness, and by it we grow into the perfection of benevolence.

Sanctified Giving

VIII. Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—*association gives dignity to an offering* (Matt. xxiii:19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with His worship, and the whole calendar of fasts and of feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

IX. Another law of true giving is that of transmutation. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke xvi:9). This, tho considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for *money*, practically worshiped. It reminds of the golden calf that was cast out of the earrings and jewels of the crowd. Now our Lord refers to a second trans-

mutation. The golden calf may in turn be melted down and *coined into Bibles*, churches, books, tracts, and even *souls of men*. Thus what was material and temporal becomes immaterial and spiritual and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him to everlasting habitations. May this not be what is meant by the *true riches*—the treasure laid up in heaven in imperishable good?

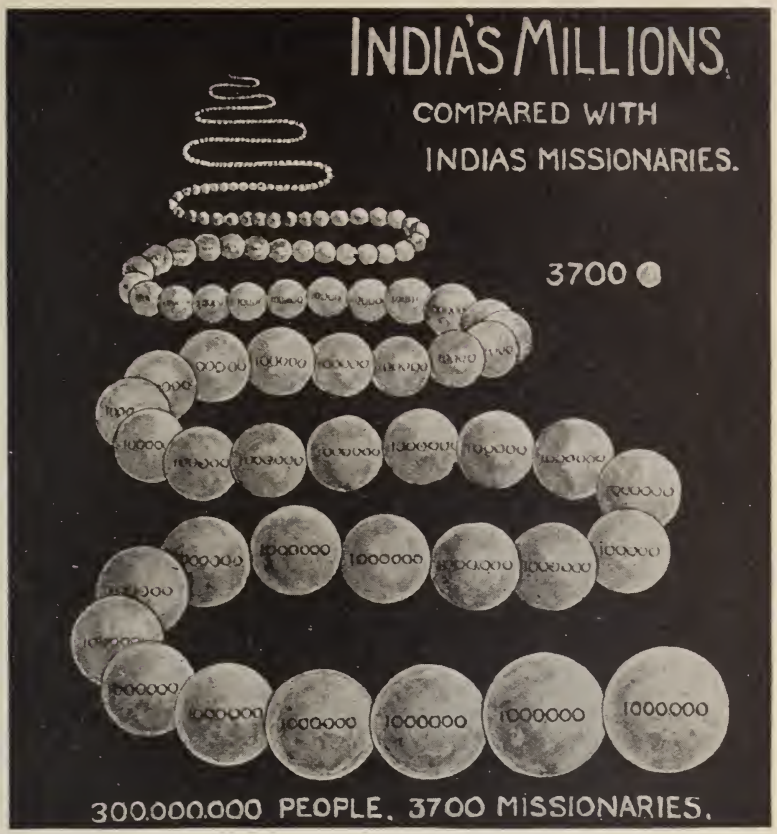
What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Not only the magi's gold, frankincense and myrrh, and the alabaster box of ointment of spikenard, very precious, and the houses and lands of such as Barnabas, but fishermen's boats and nets, the abandoned "seat of custom," the widows' mites, and the cup of cold water—yes, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendant riches" of consecrated poverty.

Never will the work of missions, or any other form of service to God and man, get the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsey pretexts for diverting the Lord's money to carnal ends. The few who learn to give on scriptural principles learn also to *love* to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drouth.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing" (Ex. xxxvi.: 6). So far as known, this is the solitary historic instance of such excess of generosity. But should it not always be so? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When His work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely His unspeakable gift should make all giving to Him a spontaneous offering of love that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odor of self-sacrifice!

ONE OF THE "OCCUPIED" FIELDS OF INDIA

This map shows the villages in less than one-hundredth of the area of India. Every small spot represents a village with an average population of 363. There are about 1,000 villages in this area of 110 miles square. The large spots represent mission stations. The population of this district is estimated at 4,000,000 souls, for whom there are only 13 mission centers.



A GRAPHIC ILLUSTRATION FROM "ACROSS INDIA"

By Lucy Guiness Kumm (statistics corrected). The number of missionaries (3,700) includes 1,100 ordained, 500 unordained men, 900 wives, and 1,200 unmarried missionary women.

THE UNOCCUPIED FIELDS OF INDIA*

BY G. S. EDDY, KODAI KANAL, SOUTH INDIA

With a population equal to all Europe, save Russia, India represents a fifth of the inhabited world, crowded into one-thirtieth of the world's area. Its population of 294,361,056 is twice that of North and South America combined, but is included in a territory half as large as the United States. It may be said to-day to be the great religious arena of the world, for within its borders are to be found all the great historic faiths, save only those of China. The progress made by these various religious bodies during the decade 1891 to 1901 is a matter of more than passing interest. The population of India, as a whole, increased only 2½ per cent., plague and famine being the main causes of the retarded growth. The Hindus, partly because they suffered most from these fatal causes, and partly because nearly 600,000 con-

* Consult Beach's Atlas for maps with all mission stations and work indicated.

verts came over to Christianity, actually decreased one-fourth of one per cent., falling to 207,147,026. The Jews, who now number 18,228, gained six per cent.; the Parsis (Zoroastrians), with 94,190, gained four per cent.; the Buddhists, with 9,476,759, made the large increase of thirty-two per cent.; but even so, did not keep pace with the thirty-nine per cent. increase of general population in Burma, to which region they are almost wholly confined. The Mohammedans increased a trifle less than nine per cent., reaching a total of 62,458,077, or nearly one-third of the Mohammedan population of the globe. Christians during the same period gained over thirty per cent., and *Protestant* Christians (foreigners being excluded in both cases) between forty and fifty per cent.!

Thus encouraged by what God has already done, we need not be disheartened as we look at the fields as yet unoccupied and calculate the number of workers still needed. The Decennial Missionary Conference in Madras, in December, 1902, representing the entire missionary body of India, drafted, after mature deliberation, a "General Appeal to the Home Churches," in which they said: "We ask that there be one male and one female missionary for every 50,000 of the population, and this would mean a quadrupling of our present number." While the bulk of the work must be done by Indian evangelists, and while in the South, where large Christian communities and a large native force already exist, a missionary may supervise a field covering a larger number than 50,000, yet in all pioneer fields we can not hope to "fully preach the Gospel of Christ" with any less number, if we mean seriously to give the Gospel to the world in our own day. If we recall the fact that in the United States and England we have one minister and a body of workers to very much less than every 1,000 of the population, it will not be exhorbitant to ask for one man and one woman to every 50,000 in heathen lands, where the difficulties are so much greater.

The Distribution of Workers

Turning to the various presidencies and provinces of India, let us begin with the South and the portions which are best occupied.

The MADRAS PRESIDENCY,* with a population of forty-two mil-

* The statistics for this article were gathered chiefly from the Government Census Report of 1901, from which were taken the facts regarding population, religions, and the number of Christians in each district. The missionary statistics are from the decennial tables of the Calcutta Conference, and from more recent sources. To ascertain the mission work going on in the needier districts, letters were sent to over one hundred representative missionaries. The very inadequacy of some of the replies, and the want of knowledge of unoccupied fields often directly adjoining, showed the need of more accurate general information regarding India's unevangelized portions. Two tables are added to the article, the first showing the proportion of Christians and missionaries in the various provinces of India, and the second showing the *taluks*, or subdivisions, with a population of over 50,000 which have no Christians, or almost none. Even where there *are* a few Christians, it does not follow that there is mission work in a district. A far larger number than this list includes have a few Christian coolies or tradesmen in the towns, and these often Roman Catholics, but have no form of mission

SKETCH MAP OF INDIA

Showing Political Divisions and Populations and Religions

(expressed in thousands)

[From Beach's "India and Christian Opportunity." Used by permission of the Student Volunteer Movement.]

lions, or greater than that of France, has now 1,038,854 Christians—an increase of over 100 per cent. in the last 30 years, or nearly five times as great as that of the population generally. In every 100 persons, 91 are Hindus, 6 Mohammedans, and 3 Christians, while in the native State of Travancore (included in Madras Presidency) the Christians form more than a third of the whole population.

This presidency, and this alone, may be said to be occupied. There is, however, a part of the Bellary district, with a population of a hundred thousand, which is unreached, two *taluks* (sub-districts) in Gan-

SOME WHO ARE WAITING FOR THE GOSPEL IN INDIA

jam, with over a hundred thousand heathen and no Christians. and four *taluks* in Vizagapatam, aggregating over two hundred thousand, without a catechist or Christian. The latter are claimed by the Schleswig-Holstein Lutheran mission, but are not occupied. This raises an important principle which will apply to all parts of India. In a resolution adopted unanimously by the South India Missionary

work going on in them. Nearly all of the districts mentioned in the second table, and many more, are unoccupied. The larger divisions mentioned and the location of existing missions may be found by consulting the "Geography and Atlas of Protestant Missions," by Rev. H. P. Beach, published by the Student Volunteer Movement, No. 3 West Twenty-ninth Street, New York City. It is wonderfully accurate in the location of occupied and unoccupied fields.

Conference of 1900, and which must commend itself to any unprejudiced person, it was said:

> A mission ought not to exclude others from territory which it is not really working itself. . . . The Conference would with equal emphasis place on record its strong sense of the injury done to the cause of India's evangelization by societies making exclusive claims to fields manifestly inadequately provided with workers. With any policy which would aim at preventing other agencies from beginning work in such districts, this Conference has no sympathy, but, on the contrary, would earnestly counsel withdrawal from such positions, wherever they may exist, so that room may be made for other missions better able to undertake the work (Res. I : 2, 5).

It is true that, with its growing native agency, a mission should have room for expansion; but, on the other hand, if a society can not adequately occupy a district, and others are able to do so, it is surely not the spirit of the Gospel to exclude them. Plainly it is the duty of the home Boards to press upon the churches the adequate occupation of their fields, or else to cease to claim them to the exclusion of others.

Bombay Presidency has a population of 25,425,325, or nearly that of England. Three-quarters are Hindus, one-fifth Mohammedans, and 216,118 Christians. The census report shows some thirty-three *taluks*, each containing a population of over 50,000, or a total of 2,500,000, without a single Christian! This list was published in the *Bombay Guardian*, that it might be verified by the missionaries of that region, and it was found that three of these thirty-three *taluks* were "claimed," but not worked. This does not, of course, represent the total number of unevangelized portions. Mr. Modak's directory for 1900 shows that there are twenty-seven missions or societies in the Bombay Presidency, yet the tables of the Decennial Conference show only one ordained missionary to every 227,000 of the population. Neither climate nor language forms any serious obstacle to the evangelization of this presidency, ninety per cent. of the population being within the reach of four languages—Marathi, Gujarati, Kanarese, and Sindhi.

In *Sindh* the C. M. S. and C. E. Z. have three stations, but there are four districts, with a population of over two and a half million, with only twenty native Protestant Christians. A C. M. S. missionary writes of whole *taluks* where "there is no attempt being made by any society to evangelize them," and adds that workers of other societies would be welcomed.

Cutch, "with an area of 6,500 square miles and a population of half a million, is still unoccupied, and has never had a missionary." *

* The "Kurku and Central Indian Hill Mission," according to Beach's Atlas, has a native worker at Kothara, with a leper asylum, chapel, village and Sunday school.

A MAP OF DARKEST INDIA

The white spots indicate the distribution of mission stations, and show more than the proportion of Christians to non-Christians in India.

Kathiawar, with 2,329,196, has only five missionaries in four stations. "Thousands have never heard of Christ."

Gujarat, with 9,016,457, has, according to the leading missionary there, some "thirty-eight men and forty-two women. If we assume that one man and one woman are the least required for every 50,000 non-Christians, then we should have 157 more men and 153 more women, or a total reinforcement needed of 310."

BENGAL, with a population of 78,493,410, about equal to the United States, has but 278,366 Christians, or only one in 300 of the population. As against some 80,000 ministers in the United States, for the same population in Bengal we have but 735 missionaries, including wives of missionaries! In northern Bengal there is only one ordained missionary to every two millions. With the same proportion, Chicago would have but one minister and New York would not have two! Mr. Anderson, of Calcutta, in the *Indian Witness* of February 18 and 25 of last year, has an excellent article on the "Unoccupied Fields of Bengal." In *Chuta Nagpur* he mentions five native states, with a total population of 583,117, without a missionary; the rajah is unfriendly to missions. *Hill Tipperah*, with 150,000, is in the same condition. In *Palamau*, where, however, the unhealthy climate is a hindrance, there is no missionary nor a single native Christian in all the 619,000 population. In brief, Mr. Anderson reports twenty-five districts, with over 300,000 in each, without a missionary or native worker.

Turning to the Census Report, we find that there are thirty-seven populous *thanas* (districts), with over 50,000 in each, and a total population of 4,000,000, *without a single Christian* among them, and there is a far larger number with a few scattered nominal Christians, often Roman Catholics, but no mission work whatever. To mention only a few districts:

In *Bogra*, with 854,000, 82 per cent. of whom are Mohammedans, there is no European missionary. The vast majority have never heard of Christ.

Gaya, with over 2,000,000, has a few workers, but is practically unoccupied, and has but one native Christian to every 10,000.

Saran, with 2,409,509, has but one worker (native or foreign) to every 300,000, and one Christian to over 9,000.

Champaran, with 1,790,000, and one Christian to 8,733, is scarcely being touched by the two feeble missions there, and is "practically unoccupied."

Angul, with 191,000, has no missionary.

In *Rungpore* there are three or four districts, with half a million population in each, without a worker.

Maldah, with over 800,000, has only three or four Indian workers and no European missionary.

Palamau, in Chuta Nagpur, with 613,763, is, for the most part, unoccupied, as are many of the native states of Chuta Nagpur.

In *Purniah* there are half a million without a worker, native or foreign.

Looking at Bengal as a whole, the number of districts with over 100,000 in each which are without a missionary or a native worker, or even a single Christian, are too numerous to mention. In the partially occupied fields there are in 12 districts, with a population of over seventeen million, only 94 European and native workers, or one to every 183,000. If Bengal had but one missionary to every 50,000, or half the ratio asked for by the Decennial Conference, it would still

THE BEST THAT HINDUISM CAN DO—SOME "HOLY MEN" OF INDIA AT THEIR DEVOTIONS

require 835 more missionaries. Among the twenty-two millions of West Bengal, North Bengal, and Orissa, there are but 23,660 Christians, or only one per 1,000. In *Bihar,* with its 21,547,538, there are but 1,623 Protestant native Christians, or one to 20,000! For this population, which is almost equal to South America, there are but 21 ordained foreign missionaries and 14 women, (one ordained missionary to a million souls!) while in South America, which is sometimes called the "Neglected Continent," there are 682 missionaries.

If the United States had the same proportion as Bihar, she would have but 80 ministers, or less than one-fifth the number in New York City alone, while England would have but 32, instead of the 30,000 in the Church of England alone! Dr. Weitbrecht, an authority in North India, writes: "Behar is, I believe, the most neglected part of India directly under British administration, and I am sure the C. M. S. missionaries who work there would be glad to see part of this great country evangelized by others." One of the local missionaries says: "Quite half the province has never even heard the sound of the Gos-

pel. The need of workers is tremendous and the darkness awful." A statistical authority writes: "Every province in India has vast unoccupied districts, and Bengal is the worst off of all the provinces."

In addition to Behar, the neediest districts are Chuta Nagpur and Northern Bengal, the former having only 55 ordained missionaries among 59,000,000, and the latter 5 ordained men among over 10,000,000! Thus, Chuta Nagpur has a population far greater than either Great Britain or Japan. Comparing the three fields in respect to the number of ordained ministers, we have in Great Britain some 45,000, in Japan 252, and in Chuta Nagpur, 55! While Northern Bengal has a population greater than Korea, we have in Korea 51 ordained missionaries and in Northern Bengal only 5. It is not too much to say that in these neglected districts of Bengal over forty millions are unevangelized.

The United Provinces of Agra and Oudh, with a population of 47,691,782, or nearly as great as Germany, has but 68,841 native Christians, or less than one to every 700 of the population, tho the Christian community has trebled in the last decade. The Christians are divided chiefly between the Catholic, Anglican, American Methodists, and American Presbyterian missions.

Bishop Thoburn states that in the districts claimed by the Methodist mission there are tens of thousands of converts who could be gathered if only there were funds and workers to adequately occupy their fields. The North India Mission of the Presbyterian Church has sent an urgent appeal to the home churches for 75 more missionaries in three years to work among the 7,500,000 scattered in the cities and 14,000 villages of their field, in which the death-rate is 160,000 a year.

Turning, now, to a few details of this combined province:

In the *Gorakpur* division we find only one native Christian to every 5,000 of its 6,333,012 population.

In *Ballia*, of the Benares division, there are only 4 native Christians among its 987,768, and it is unoccupied by any missionary agency.

In Oudh, with a total population of 12,833,077, there are only 11,674 Christians, or not one in 1,000. As to the missionary force, we find but 15 men and 23 women, or one ordained missionary to nearly a million heathen. Large districts are entirely unoccupied, and missionaries are called for.

In the *Faizabad* division we find only 1 Christian to about 3,000 of its 6,855,996.

Outside of Faizabad and Lucknow, we have, in Oudh, only 2,925 Christians among eleven million heathen, or about one to every 4,000. If the United Provinces could have one missionary to every 50,000, it would still require 548 new missionaries, for it now has only 406. In the United Provinces as a whole, Dr. Lucas, of the Presbyterian Mis-

sion, writes of "at least 500 towns of from 3,000 to 5,000, in which there is not a single Christian, and 100,000 villages in which there is not a single preacher or teacher."

The PUNJAB, with its 26,880,217, or a population greater than Spain, Sweden, and Norway combined, has but 71,864 Christians. Tho the native Christians have almost doubled in the last decade, there is still only one to every 700 of the population. Of the population 10,000,000 are Hindus and 14,000,000 Mohammedans. In thirteen of the neediest sections we find only 80 native Christians (some of whom are Catholics) among a population of 3,336,329, or one to over 40,000.

Kalsia, Nahan, Bilaspur, Mandi, Suket, Faridkote, and other sections, with a population of over 50,000 in each, are without a Protestant missionary worker or Christian. In the South the *Montgomery* district and others are unoccupied. *Sirsa* and *Hissar* have little work going on in them.

Among the native states, *Patiala* has a Presbyterian mission, but only 122 native Christians among a million and a half of population. Except a small school in Bahawalpur, and some evangelistic work about Simla and Kangra, the great mass of the population of the thirty-five native states (4,424,398) are entirely unevangelized. The *Peshawar* district is only partially occupied. Hazara, with 516,000, and Kohat, with over 200,000, are hardly touched.

The United Presbyterian mission, after a careful study of their field, sent an importunate appeal to their home churches for one man and one woman for every 50,000 of the population. According to this estimate and that of the Decennial Conference in Madras, the Punjab should have over 1,000 missionaries. At present it has only 407, including wives of missionaries.

The CENTRAL PROVINCES, with a population of 11,873,029, or greater than Scotland and Ireland combined, has 56 ordained missionaries (a total force of 242 missionaries, including wives), with one Christian to every 475 of the population. While most of the districts in the British territory have been entered, there are 9 *tahsils,* each with a population of over 50,000, and several native states which are without missionaries, native workers, or Christians. Among the neediest of the native states are: Kanker (103,536), Kawardha (57,474), the Hindu population of Raigarh (174,929), Sarangarh (79,900), Bamra (123,378), Sonpur (169,877), Patna (277,748), and Kalahandi (350,529). Among the 2,000,000 in the native states there are but 566 native Christians, or only 4 in 10,000. *Chanda,* with an area of 10,794 square miles, 2,700 villages, and a population of 700,000, is, according to the comity committee of the Madras Conference, without a missionary. The Episcopal Church of Scotland has, however, two men in one portion of the district.

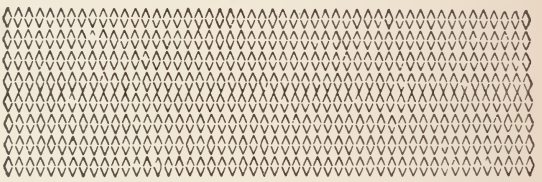
Turning, now, to the native states, and taking them in the inverse order of their need, we have:

HAIDERABAD, with 11,141,043, or a population greater than Norway and Sweden combined, with 22,996 Christians, or one to every 500. It has 22 ordained missionaries, or one to every 500,000, and a total foreign force of 69. The neediest portions which are open for mission work are Bider (766,129, Canarese language), Sirpur Tander (272,815, Marathi and Telugu), Nander (503,684, Marathi), Birh (492,258, Marathi), Oosmanabad (535,027, Marathi), Parbhani (645,765, Marathi). Four of these divisions lie together, with a population (chiefly Hindu) of 2,000,000 open for mission work. Only 3 per cent. in Hyderahad are educated. It is a noteworthy fact that while only 25 Hindus in 1,000 can read and 54 Mohammedans in 1,000, among Christians 443 per thousand that can read!

◊ = AVERAGE PARISH OF A MINISTER AT HOME—1000 souls.

AVERAGE PARISH OF A HYDERABAD MISSIONARY 433,000 souls. ⟶

(Each ◊ = 1000 people.)



BARODA, in Western India, has a population of 1,952,692, with 7,543 native Christians (or one to 260), and only 3 men and 5 women missionaries (of the Methodist Church). In seven *taluks* of the Kadi division (population, over 600,000) there are no workers nor Christians. Seven *taluks* of the Nausari division, with a population of 300,441, are in the same condition.

GWALIOR, about the size of Scotland, has a population of 2,933,001, and only 635 native Christians, or one in 4,500. There are a few missionaries of the American and Canadian Presbyterian Churches in the state, but at least two of its three millions are beyond the reach of the Gospel. A local missionary writes: "There are many large towns in the state and the need is great." Another says: "Invite the attention of societies seeking a field of labor to Gwalior and Bundelkhand; a number of large places in them are unoccupied." (Some of these are mentioned in Table II.) Tho the Christian population has trebled in twenty years, the state is still "a stronghold of Hinduism."

RAJPUTANA has a population of 9,723,301, or larger than Scotland and Ireland combined. It has 15 ordained men and a total foreign force of 25, chiefly of the United Free Church of Scotland. There are only 2,840 Christians, or one to 3,400. The United Free Church occupies Jaipur, Jodhpur, Udaipur, Alwar, and Kotah. The southeast is unoccupied, including the native states of Jaisalmir (73,370), Bundi (171,227), Tonk (143,330), Jhalawar (90,175); also Bauswara

TABLE II

Showing some of the neediest fields of India

The spelling of proper names follows, in general, that of Beach's "Geography and Atlas of Protestant Missions." The fields mentioned here do not include Assam, Burma, Ceylon, Madras, Mysore, Northwest Frontier Provinces, Kashmir, Sikkim, Bhutan, Nepal, Baluchistan. Some of these include large unoccupied or neglected districts.—EDITORS.

BENGAL

DIVISIONS AND SUBDIVISIONS	*Thanas*	*Population*	*Christians*
Burdwan Division:			
Katwa	3 Thanas	218,801	1
Kalna	3 Thanas	233,259	23
Bardwan	Ausgram	87,160	.....
	Raona	105,365	.....
	Khandaghosh	61,741	....
	Jamalpur	79,917	.....
	Salgachia	108,099	.....
	Sahibganj	80,011	.....
	Galsi	93,239	9
Midnapur Division:			
Midnapur	Debra	67,879	1
	Keshpur	86,589	.....
	Sabanj	153,905	.....
Ghatal	Ghatal	92,082	.....
	Dasper	180,661	3
	Nandigram	121,341	.....
Contai	Pataspur	99,291	.....
	Bhagwanpur	120,728	.....
Howrah Division:			
[illegible]	Amta	166,039	.....
	[illegible]	[illegible]	.....
	Salampur	84,487	.....
Nadiya Division:			
Kushtia	Kumar Khali	144,884	1
Khulna Division:			
Satkhira	All Tahsils	488,217	.....
Dacca Division:			
Manikganj	Sealee Archa	159,020	.....
	Harirampur	101,250	1
Mymensingh Division:			
Maimansingh	Phulbaria	110,317	.....
	Nandail	115,773	.....
Netrakona	Kendua	189,421	.....
Jamalpur	Sherpur	146,502	.....
Tangail	Kalihati	230,807	.....
	Gopalpur	271,702	5
Kisorganj	Katiadi	151,387	.....
	Bajitpur	207,410	5
Faridpur Division:			
Faridpur	Bhanga	214,061	.....
	Awanpur	101,271	.....
	Bushana	95,548	.....
Madaripur	Sibchar	189,816	.....
Bakarganj Division:			
Bakarganj	Mahiganj	165,875	5
Patuakhali	Barphal	110,583	.....
	Amtalai	124,690	2
	Golachipa	90,109	2
Dakshin Shahbazpur	Barmuddia	119,715	.....
Patna Division:			
Behar	All Thanas	†	10
Monghyr Division:			
Jamui	Shaikpura	181,870	1
Orissa Division,			
Cuttack District:			
Kendrapara	Aul	111,339	.....
Puri Division:			
Puri	Gop	142,439	.....
Chittagong Division:			
Chittagong	Mirsarai	102,259	.....
	Sitakund	74,048	.....
	Satkania	159,618	.....
	Banskhali	123,165	.....
Cox's Bazaar	All Thanas	200,169	8

CHUTA NAGPUR

Palamau District	Husainabad	119,744	1
	Garwa	93,256	.....
	Patan	87,914	3
Manbhum District	Narshabhum	130,330	4
	Manbazar	60,083	.....
	Gaurandi	82,741	.....
Hazaribagh	Hunterganj	63,623	.....
Tributary States of	*Chota Nagpur:*		
Sarguja	Closed to Europeans	351,011	1
Changbhakar	.....	19,549	.....
Korea	.....	85,113	.....
Jashpur	Closed to Europeans	182,114	12
Udaipur	.....	45,391	.....
Bonai	.....	38,277	97
Kharsawan	.....	35,540	.....
Saraikala	.....	104,539	13
South Behar	Christians, 6 per [10,000	7,716,418	4,623
North Behar	Christians, 4 per [10,000	18,631,191	5,371

NORTH BENGAL

North Bengal	Rajshahi	1,102,407	309
	Dinajpur	1,567,080	737
	Rangpur	2,161,181	92
	Pabna	1,120,461	40
Monghyr District	Monghyr	120,061	216
	Gogri	398,913	40
	Surajpur	168,900	31
	Kargpur	169,151	5
	Jamui	133,109	10
	Shaikhpura	191,897	1
	Sikandra	112,022	7
	Begusarai	408,110	30
	Tegra	231,536	33

UNITED PROVINCES

DIVISIONS	*Districts*	*Population*	*Native Christians*
Gorakhpur	[illegible]	6,333,012	1,199
Benares	Ballia	987,768	1
Faizabad	In Oudh	6,855,090	2,131
	Gonda District	1,401,191	321
	Bahraich	1,064,317	221
	Sultanpur	1,083,901	101
	Partabgarh	919,849	107
	Bara Banki	1,170,923	188
Oudh	All Divisions	12,850,077	11,074
Tihri Garhwal	Native State	268,885	7

THE PUNJAB

DIVISIONS	*Districts*	*Population*	*Native Christians*
Ambala	Kalka	67,181	.....
	Naban	135,087	11
Simla	Bilaspur	90,873	.....
Kangra	Mandi	171,915	.....
	Suket	56,676	.....
Ludhiana	Malerkotla	77,310	2
Firozpur	Faridkot	191,912	1
Phulkian	Patiala	1,500,697	123
	Nabha	282,009	10
Shahpur	.....	631,259	21
Jhang	.....	978,095	11
Multan	Bhawalpur	720,877	6
Muzaffargarh	.....	405,656	17

BOMBAY PRESIDENCY

DISTRICTS, OR NATIVE STATES	*Talukas, or Subdivisions*	*Population*	*Native Christians*
Ahmadnagar	Akola	70,266	.....
Khandesh	Amalner and Pelrota	111,709	.....
	Pimpalner	56,638	.....
	Raver	80,269	.....
	Shahada	59,758	.....
	Sherpur	50,177	.....
	Siakheda	76,811	.....
Nasik	Dindori	66,164	.....
	Peint	53,397	.....
Satara	Javli	57,852	.....
	Khanapur	89,010	.....
	Tasgaon	92,419	.....
	Walva Shirala Patha	52,919	.....
Bijapur	Hungund	63,015	.....
	Sindgi	52,638	.....
Dharwar	Bankapur	90,861	.....
Ratnagiri	Chiplun	119,017	.....
	C. Guhagar Patha	71,729	.....
	Khed	95,591	.....
	Sauger Meshrar	129,419	.....
Sind, Haidarabad	Badin	81,790	.....
	Tando Bago	74,870	.....
Shikarpur	Kambar	88,527	.....
	Lakdarya	68,872	.....
	Nasirabad	56,544	.....
	Rato-Dero	72,812	.....
NATIVE STATE	*Division*		
Gujarat	Rewa Kantha Balasinor	82,018	.....
	Bariya	81,679	.....
	Chota Udepur	61,621	.....
	Lima Veda	63,967	.....
South Maratha Jagirs	Jath and Daflapur	68,665	.....
	Mudhol	63,001	.....

CENTRAL PROVINCES

DISTRICTS	*Tahsils*	*Population*	*Christians*
Sagar	Rehli	139,030	.....
	Banda	72,829	.....
Damoh	Hatta	102,010	.....
Jabbalpur	Shiliora	186,424	.....
Chhindwara	Chhindwara Jagir	60,001	2
	Sausar	191,148	.....
Wardha	Arvi	187,737	1
Nagpur	Katol	162,588	6
Chanda	Brahmapuri	141,550	.....
	Brah. Zamin	78,003	.....
Bhandara	Sakoli	167,395	1
Raipur	Raipur Zamin	203,761	10
	Drugtahsil Zamin	75,073	.....
Sambalpur	Chandrapur	61,492	.....
	Bargarh Zamin	152,430	.....
NATIVE STATES			
Kanker	.....	103,536	.....
Kawardha	.....	57,474	.....
Raigarh	.....	174,929	7
Sarangarh	.....	70,900	3
Bamra	.....	123,978	3
Sonpur	.....	169,577	4
Kalahandi	.....	350,529	1

RAJPUTANA

NATIVE STATES		*Population*	*Christians*
Jaisalmer	.....	73,370	.....
Bauswara	.....	149,128	.....
Partabgarh	.....	52,025	5
Dungarpur	.....	100,103	.....
Bikaner	.....	581,027	51
Dholpur	.....	270,973	8
Karauli	.....	150,788	4
Jhalawar	.....	90,178	5
Tonk	.....	142,530	1
Bundi	.....	171,227	.....

BERAR

DISTRICTS	*Taluks*	*Population*	*Protestant Native Christians*
Amraoti	Morsi	115,731	1
Akola	Akot	137,683	2
	Balapur	101,193	.....
	Jalgaon	87,192	4
Ellichpur	Narayanpur	111,698	1
Buldana	Mehkar	120,787	.....
Wun	Darwha	160,670	.....
	Kelapur	103,157	.....
	Wun	82,569	2
Basim	Mangrul	91,062	.....
	Pusad	109,163	.....

CENTRAL INDIA

NATIVE STATES	*Villages*	*Population*	*Christians*
Indore	3,382	850,000	97
Dewa	5,500	1,207,385	61
Bhopal	3,078	665,901	210
Dalia	469	123,759	.
Dharkari	[illegible]	123,951	.
Bhilsa[illegible]	[illegible]	150,189	..
Dewas	[illegible]	107,216	1
Bijawar	[illegible]	110,500	..
Panna	1,002	192,089	18
Orchha	707	321,671	..

GWALIOR

Gwalior	In 5 Districts	831,123	...
Isagarh	.....	883,919	26 N.C.
Malwa	In 1 Districts	551,231	...

HAIDERABAD

NATIVE STATES		*Population*	*Protestant Christians*
Bidar	[illegible]	266,129	3
Sirpur Tandur	.....	272,813	2
Nandair	.....	503,684	1
Bhir	.....	192,256	9 N.C.
Usmanabad	.....	535,037	50
Parbaini	.....	645,765	15 N.C.

(149,128), Partabgarh (149,128), Dungarpur (100,103), Karauli (156,786). States like Bikaner, with a population of 584,627, are only partly occupied, several *tahsils* having no Christians whatever.

In the Merwara State, with some 2,000,000, there are nine *tahsils* with no Christians. In six sections of Jaipur, with 2,658,666, there are none. In Baratpur and Alwar there are twelve sections, with over 50,000 in each, without Christians or workers. On the basis of the Madras appeal, Rajputana would require an addition of over 300 missionaries!

Central India, with 8,628,781, or nearly twice the population of the Netherlands, has but 8,114 Christians, or one in 1,000, with 13 ordained missionaries, or one to over 660,000, and a total foreign force of 57 workers. In Indore State, occupied by the Canadian Presbyterians, there are four *zilas* and over 3,000 villages without Christians.

Rewa, a native state with over a million inhabitants, is apparently without missionaries or workers. *Bhopal*, nearly as large as Belgium, with 3,078 villages and a population of 665,961, has one station of the Friends' Mission at Sehore. Tho a Mohammedan state, only 12 per cent. are Mohammedans and the remainder chiefly Hindus. Only three of its thirty-three divisions contain any Christians, and its people are in great darkness.

Datia, with 173,759, and *Dholpur* are without a missionary. The native states of *Charkhari, Chartarpur, Dewas, Bijawar, Panna, Orcha,* and others, each with over 100,000 population, are unoccupied, and only two have a single Christian within their borders. There is some difficulty in gaining access to a few of these, but they are among the most needy and neglected of all India.

Turning, lastly, to the outskirts of India:

Baluchistan is a British agency, with an estimated population of 1,049,808, chiefly Mohammedans. Among the 502,500 in the agency, there are no Christians whatever, and there are only 425 native Christians in the whole country, chiefly soldiers, immigrant servants, etc.—not indigenous. The only Christian missions are the C. M. S. and C. E. Z., with 13 missionaries, 7 native agents, and 53 communicants. The masses of the people are ignorant and very needy. The missionaries are trying to gain a foothold by medical work especially.

Kashmir has about 3,000,000 population, of whom 74 per cent. are Mohammedans, and only 202 native Christians, or one in 10,000! It has been entered by the C. M. S. and C. E. Z., who have a total foreign force of 34, with some 5 native workers and 10 communicants. Tho occasionally visited by the C. M. S. or Moravian missionaries, the following districts, among others, are unoccupied: The Punch State, Kishtawar Province, Chilas, Hunza Nagar, Astor, Gilgit, and Chitral.

Nepal, Bhutan, and Tibet, the three closed lands, are still un-

reached save by missionaries on the border and by a few native workers of the Church of Scotland from Sikkim. Following the recent treaty with Tibet and the opening of new trading stations, these doors will probably now gradually open to missionary efforts, adding further "unoccupied fields." *

TABLE I

Some very needy districts, such as those in the Northwest Province, are omitted from this table, and will be briefly dealt with in supplemental articles by Dr. Arthur Neve and Rev. J. Tunbridge in our May number. Assam, Burma, and Ceylon are not included in the present paper. Other valuable statistics and facts will be found in Beach's "India and Christian Opportunity."

PROVINCES	*Population*	*Hindus*	*Mohammedans*	*Christians*	*Christians per 10,000*	*Missionaries*
Madras Presidency	42,398,000	37,026,000	2,733,000	1,038,854	245	1,020
Bombay Presidency	25,424,235	19,919,000	4,601,000	216,118	86	509
Bengal	78,493,410	49,691,000	25,495,000	278,366	36	735
United Provinces	47,691,782	41,316,000	6,974,000	102,469	22	406
Punjab	26,880,217	10,344,000	12,183,000	71,864	27	407
Central Provinces	11,873,029	9,746,000	307,000	25,591	21	242
Assam	6,126,343	3,429,000	1,581,000	35,969	59	94
NATIVE STATES						
Haiderabad	11,141,043	9,871,000	1,156,000	22,996	21	69
Rajputana	9,723,301	8,090,000	925,000	2,840	3	25
Baroda	1,952,692	1,547,000	165,000	7,691	39	6
Gwalior	2,933,001			795	2	
Central India	8,628,781	6,983,000	529,000	8,114	9	57
Kashmir	2,905,578	689,000	2,155,000	202	1	34
Beluchistan	1,049,808	38,000	763,000	N.C. 425	4	13
Other Districts	17,140,090	8,458,026	2,891,077	1,110,947	654	487
Total	294,361,310	207,147,026	62,458,077	2,923,241	100	4,104

The Need and the Call

Viewing India as a whole, the neediest portions seem to be Bengal, the United Provinces, and the native states. The Mohammedan population is especially needy, having but a handful of workers among its 62,000,000, representing one-fifth of India. This is one-third the Mohammedan population of the world; and tho half of the 250,000,000 Mohammedans are under Christian rule, "it is said that not one-sixtieth of them have ever been reached by a Christian missionary." †

We do not plead for India in opposition to, or at the expense of, other fields; but with men and money enough for all, this we ought to have done, and not to have left the other undone. The triumphs of the past in India, the resources of the Church at home, and, above

* Miss Annie Taylor, with her shop and modest dispensary at Yatung, is the only missionary residing over the border in Tibet.—EDITORS. † Madras Conference Report, p. 69.

all, the promise and power of our God, ought to encourage us to go up and possess the land. With twenty million church-members in the United States alone, possessing twenty-five billions of dollars in wealth, and adding yearly, after all expenditures, seven hundred and twenty-five millions to that wealth, who shall say that we can not fully occupy all these fields, *if we will?* If the whole Church were giving in men and money anything like the proportion of the Moravians, we could evangelize the world in this generation. Or, to take a single denomination for example: if the Methodists, according to one of their leading exponents, would give but one in two hundred of their members, and a tithe of their wealth and income, using half of it abroad, it would furnish the men and money necessary for all the world to hear of Christ in the next fifty years. Think again of the resources of our God! Think of the needs of India. Think of the condition of these millions without Christ. Let us, in the spirit of Carey, by prayer, by personal sacrifice and effort, rouse ourselves to one mighty and unceasing purpose for the evangelization of these millions.

RECENT BUDDHIST EVENTS IN BURMA

BY REV. JULIUS SMITH, THAN DAUNG, BURMA
Author of "Ten Years in Burma"
Missionary of the Methodist Episcopal Church, 1890–

Buddhism in Burma is an ever instructive study for the missionary in this most interesting mission field. Southern Buddhism is most nearly the original belief in Gautama, tho there is always more or less of change in this form of religion—if, indeed, Buddhism may be called a religion. With no deity, nor real prayer, nor forgiveness for transgression of any law, and only the annihilation in Nirvana as a hoped-for goal, it is difficult to look upon Buddhism as a religious belief. It is rather a pessimistic philosophy accepted as a substitute for a religion.

But one can well leave the theory of Buddhist text-books and forget something of its history, and yet be greatly interested and instructed by its present-day aspects. The side-lights on Buddhism, as believed by the people of Burma, have been many of recent years. The facts brought out by the incidental and unexpected circumstances that have recently transpired are of the most striking kind. They all show the barrenness of this system of teaching.

Yet Buddhism is by no means dead, nor is it really decaying in Burma. It is doubtful if it is dying anywhere. It has been recently said that there was more money spent on the repairs of one Buddhist temple in Japan last year than by all Christian missions in Japan for the same period. The same is true in Burma. There was vastly more money spent on the great pagoda at Rangoon during 1902–1903 than all missionary societies spent in Burma for the same period. Two of these great enterprises were the repairs of one of the shrines at the base

of the pagoda, and the other covering the upper two hundred feet of the pagoda with *gold plate*. This pagoda is three hundred and twenty-eight feet high, and it is thirteen hundred and fifty feet around its base. For a very long time the Buddhists have covered the acres of its surface with gold-leaf. They have repeated this often. They have not grieved that the monsoon beat the gilding off. They immediately prepared to renew it, believing that they gained much merit for such an act of devotion to the pagoda. Perhaps the average durability of the gold-leaf on the pagoda surface was about three years. It transpired that often one portion of its surface would be shining with the brightest new gilding, while other portions would be weather-beaten and rusty. This in time would be repaired, while the other portion would show signs of wear and decay.

A movement was started some time ago to *plate* all the higher and narrower portions of the pagoda, including the umbrella at the top. The money for this was gathered, and the work completed about the middle of 1903. The cost of this plating was about *two hundred and sixty thousand dollars!* This large sum of money, collected from people the most of whom are very poor, was an enormous undertaking. Its accomplishment indicates the present-day activity of the Buddhists in Burma. But great as was the task, it was done without seriously hindering improvements on any other shrine in Rangoon or in Burma. People all over Burma contributed to this fund, but at the same time they regilded hundreds of other pagodas and built many new ones. One can not easily understand the extent of pagoda building. Everywhere small pagodas are erected near large ones. The pagoda at Rangoon is surrounded by smaller pagodas, both within and without the encircling court, where the worshipers congregate. The devotion to this kind of work of merit is even greater in upper Burma than in lower Burma. There is a spot on the Irrawaddy River, west of Mandalay, comprising EIGHTEEN SQUARE MILES, which is literally covered with pagodas. The centuries of patient labor required to erect and multiply these shrines is an ever-increasing wonder to the missionary. The dreary round of sacrifice of time and money and work, with the hope of getting merit to aid in reaching the dreary abyss of nothingness, set forth in the Buddhist Nirvana, makes the heart unspeakably sad.

While at Rangoon the colossal improvement at such a cost has been going on on the great pagoda, another like improvement and extensive repairs has been put forth on one of the shrines at the base of the pagoda. There is a great shrine at the south, east, west, and north of the pagoda. Within these shrines are images of Gautama, and here much of the worship, the offering of food, and the burning of incense is carried on. Hence next, perhaps, to building the pagoda, or repairing it, if not indeed quite as meritorious as these, is the repair-

ing of one of these shrines. During the period named the shrine on the west of the pagoda was repaired by a Burman and his wife, living in east Rangoon. When the work was completed they had erected six tablets of stone, two on each of the exposed sides of the shrine, and cut in these tablets in English the name of this Burman and his wife, and the statement that this work has been done as "a work of merit," *at a cost of* 120,000 *rupees* (*about* $40,000). Of course every Burman knew that this work was done to gain Buddhist merit, but the donor of the funds seemed to wish that every European traveler should see it when visiting the pagoda, and so he had the tablets cut and placed where they would be most conspicuous. The letters were cut in English. These present-day circumstances reveal the deep-seated nature of the Buddhist system of religious teaching as it is in Burma. To gain merit is a fundamental endeavor of the Buddhist.

Buddhist Prayers

It is commonly charged that Buddhism has no prayer and nothing to pray to. Some years ago a Bishop saw a Buddhist monk coming away from a shrine, and asked him what he had been doing there. He replied that he had been "praying." The bishop asked:

"To whom have you been praying?"

"To nobody."

"For what have you been praying?"

"I have been praying for nothing," was the no less startling reply of the monk.

Praying for nothing to nobody is about what Buddhist prayer comes to. There is no personality that can hear or help, and hence nothing can be given.

One of the most remarkable exhibitions of the Buddhist system contrasted with all other systems of religion was brought out when King Edward was stricken with illness just before his coronation. When it became known that the king was desperately sick, all representative peoples of the Indian Empire betook themselves to prayer, except the Buddhists. The Christians of every name were fervently moved to prayer. Some regiments of soldiers remained on their knees for an hour, in supplication for the recovery of the king. The Mohammedans resorted to their mosques and prayed for his recovery. The more theistic Hindus did likewise in their temples. But the Burmese Buddhists made no such demonstration of the spirit of prayer. Some would contend that they "did pray in their way." Being unsatisfied with this response, I took care to make diligent inquiries of the leading Buddhists that I met. The first one was a government official. I knew him very well, so I felt free to ask him. He said at first, "We never pray for an individual, but we pray for everybody in general," the implication being that they could not bring

their prayers to bear on an individual case, even that of a king. But when I pressed him more closely, he excused himself, saying he "was not posted in religion so as to discuss the question." This I knew to be only an excuse, as he was thoroughly versed in Buddhism. He may have been a little shy of me lest I tell of his lack of religious zeal for the king when he was an officer under the English government.

But I knew where I could learn just what the Burmese people did and why they did it. Going to a good friend, an old teacher of young missionaries, a most devout Buddhist, I put the same question. He frankly told me their system, having none to hear prayer, did not provide for such intercession. He told me some of the more zealous Buddhists did go to the pagoda, taking occasion by the king's sudden and unexpected sickness to repeat, over and over, the wail of Buddhism: "All life leads to desire, and all desire to misery. Therefore, the way to escape misery is to crush out desire, even desire for personal existence." The king's sickness only served as a demonstration to the Buddhist that this hopeless-life comment was correct. In all the range of being that make up the ladder of existence in the Buddhist system there is no stage of existence recognized as better than nonexistence. Buddhism is the most desolate pessimism the world of religious thinking has yet produced.

Buddhism has often been praised for the freedom that it has given to women. Usually this praise comes from the observer who has seen the purdah system of India, and the generally helpless state of Indian women, and contrasts the Burmese women with their Indian sisters. That there is a striking contrast of outward conditions there is no doubt, but the moment you ask her place in religious thought she drops as low even as her Indian sister.

The Buddhist order, in the scale of being as relates to this earth, places the priest highest of all; the ordinary man, in a place of much honor; the sacred white elephant, nearly as high as a man; the ox, of much honor; and below these are lesser beasts, each a stage lower in the scale, till you come to the dog. The dog of the East is a despicable animal. But the woman is always said to be "in a status below the dog."

The common representation of this relation is seen in a social upheaval that occurred in Rangoon, in the early part of 1903. The director of public instruction gave out an order that all boys in the government schools should give the salute of special honor, called the "shikko," to their teachers on entering the school in the morning. In the Eastern countries the boys are always courteous to the teacher. For some time the Buddhist boys had been using the military salute, required by the educational department. But it was thought best for each nationality to use its own greeting of greatest respect. The Burmese "shikko" was made with folded hands held before you, and a

profound bow. This is the salutation offered to priests and to notables generally. Being the highest form of respectful attitude, it was required by the department of education. But immediately there was a real rebellion. The Buddhist boys left the schools rather than submit to this humiliation. In the discussion which followed, in trying to arrive at some basis of settlement, it was strongly urged that some of the teachers in the primary department of government schools were women, and to require the boys to give their salutation of "shikko" to women teachers, would violate all their sense of propriety. It was argued in the daily press of Rangoon by an educated Burman that this was a requirement impossible of fulfilment, as "the Burman boys had always been taught that a woman was, in 'spiritual status, below a dog.'" It was, therefore, intolerable that these boys should be required to give her the honor of the "shikko." The order was rescinded.

But there is an illustration of long standing in Burma showing the Buddhist's idea of the spiritual status of women. The priests are given to use this illustration. They say a mirror was let down from the skies which had the miraculous power of revealing the relative spiritual status of every being that stood before it. If the creature was high in the scale of being, there was a perfect image produced; but if low in that scale, there was but a faint image, or none at all. So it came to pass that an angry female dog and an anxious woman stood before the mirror to discover, each for herself, the secret of her merit and standing, when, lo! the dog made a perfect image, but the woman was not reflected at all! The immortal woman for whom Christ died, tho she knew not of His saving love, was classed by the heartless system of Buddhism beneath the outcast dog, the most miserable of the Oriental curs. And yet there are people of America who laud Buddhism especially for what it has done for women!

The understratum of spirit worship upon which the atheistic system of Buddhism rests in Burma was illustrated in a remarkable manner during 1903. When the plating of the pagoda was nearing completion, and the unveiling of the new adornments was being arranged, a circumstance transpired which profoundly stirred the superstitious Buddhist mind.

The sides of the pagoda slope upward gently near the base, but after ascending about one hundred feet the ascent is more rapid till near one hundred and fifty feet upward there is a rounded ledge, above which the surface is very steep. This narrow and steep upper portion was that which was *plated* with gold. Doubtless this portion was selected because it was smaller, and gold plate would go further in covering its surface, and because the improvement could be seen farther. It also made the scaffolding needed easy of erection, and the slim poles used for this work could easily rest on this ledge. To hide the work in process, and to protect the work and workmen from the

sun, all the framework was covered with bamboo matting. As the unveiling was being arranged it was planned to remove all this scaffolding, and suddenly present the great golden shaft to the admiring gaze of a multitude.

The workmen ascended by a car, which ran on ropes stretched from palm trees on the outside of the court, to the part of the pagoda under repair. But on going up to their work one morning they were frightened almost out of their wits by finding a tiger lying at ease on the narrow ledge behind their matting. It is the custom of the workmen to go to their daily task at eight o'clock. But the worshipers go to the pagoda from sunrise. As the unveiling was near at hand, and special interest centered at the pagoda, there were very many worshipers, perhaps some thousands, in the courts and about the shrines, all unconscious of the tiger hiding a hundred and fifty feet above their heads. The workmen gave the alarm, and a great commotion ensued. As it happens, the British garrison occupies the pagoda area in part, and a guard is always kept about the pagoda hill. An officer summoned a squad of soldiers, and, with a well-directed volley, they killed the tiger, and her body rolled down to the ground, spattering the blood over the sacred pagoda.

This circumstance was a most remarkable event, judged by any standard; but it was marvelous beyond any happening for a century past in the Buddhist's world. The tiger had been frequently seen after dark and before dawn by people in Rangoon for two weeks before this climax of excitement. That a tiger would come into a city of a quarter of a million people, and move about at night and hide in the daytime, is not easily believed on this side of the world. Yet that is what occurred in Rangoon. The daily papers informed us that the tiger had been seen several times in the two weeks. Where she would hide in the daytime was known to none but her own tigerish majesty. Probably she skulked in a new place every night, as is the custom of tigers. Perhaps this sense of deceit by which a tiger keeps enemies from finding her hiding-place accounted for the strange freak that led this specimen up the deserted pagoda steps in the quiet hours of the night, and to the unthought-of place on the pagoda side. But even this does not remove the wonder that the tiger should scramble up the steep sides of the pagoda when it is not a tree-climbing animal, and does not frequent inaccessible places as a rule, preferring to hide in the grass, or dense forest, or in some rocky gorge in the hills. To the superstitious mind, therefore, this event furnished every incentive to invention. When to superstition was added the desecration of blood on the pagoda, all religious feeling entered into the inquiry as to why the tiger came at that time, and what manner of tiger she was.

The story which quickly took shape witnesses at once to the fertile Oriental mind moved by belief in spirits ever present in their lives and

the lives of all creatures, and of the credulity of this bright Buddhist people. From being only a common tiger led by the usual stealth of her species, and so moved to do this freakish pagoda climbing, the common belief quickly settled around the following marvelous invention. It was said that this was no ordinary tiger, but that she was a "spirit-possessed creature." That she had been used by one of their famous "nats," or spirits, as his horse, upon which he was accustomed to ride on important journeys. That this "nat" lived in a tree in the forest back of Rangoon. And when the pagoda unveiling was approaching, these nats, in keeping with all Buddhist men, and all Buddhist inclined animals, were preparing to properly celebrate this unveiling. The nats had a favorite place for holding their counsels over the archway at the front of the main colonade on the south of the pagoda. Here the presence of nats is indicated, as in many other ornaments of the pagoda area, by grotesque figures of these ubiquitous spirits; hence, the nats, when assembling for counsel as to their part in the unveiling, appointed their gathering-place, as usual, over this arch. A messenger was dispatched to the forest to call in the great nat wanted for this counsel. He agreed to come. But being of such royal significance in the realm of nats, he would not come except on his royal steed, the tigress. She was far away in India raising her family, but she heard his call, and, forsaking her family, as did Gautama his wife and child, she too came to take her part in this great Buddhist ceremonial. She crossed the thousand and more miles of distance in an incredibly short time, and presented herself under the tree. Immediately the nat began his royal ride to the pagoda.

But the nat, knowing the tiger could not come to the pagoda without being in danger of being killed by the hard-hearted British officers, who could not appreciate a Buddhist sentiment, he told his tigress to hide in one of the many gardens back of the pagoda while he took up his place in the counsel of the nats. But this was a very pious tiger who wished to honor the great law-giver by worshiping at the pagoda. She too knew that if she came she would be killed. But she decided to make the sacrifice. She would give her life on the pagoda, and by this meritorious act she would gain a great reward in being advanced in the scale of being. She came quietly in and climbed the pagoda, and laid herself down with her head between her paws, as the Buddhists lay their heads between their hands, and quietly waited for the friendly bullets that helped to the complete sacrifice. This giving up of her life brought its benefits immediately. She was at once caught upward in the scale of being. Passing all lower animals higher than herself—for being a beast of prey, she is rated very low in the ladder of existence—past all men of every degree, she was brought, by this meritorious act, to take her place among the nats.

This explanation was immediately accepted by all Burma Bud-

dhism. All questions as to the fact or theory were swept away. Booklets and cartoons innumerable were put out, representing "The Spirit-Possessed Tigress and the Pagoda." The theaters took up the public interest, and put in the advertisements of their plays: "Come and see the great Nat Tigress play." Taken altogether, Buddhism has perhaps not been so moved in centuries in Burma as it was by this freakish tiger hunting a place of concealment from the light of day. But it makes the heart ache with longing for a bright, interesting people, that they may be set free from such superstitious bondage, and be led to the assuring faith in Christ.

CHRISTIANITY'S PRESENT OPPORTUNITY IN JAPAN

BY REV. GIDEON F. DRAPER, YOKOHAMA, JAPAN
Missionary of Methodist Episcopal Church, 1880–

This great world is all included in the domain of our Lord. Usurpation and rebellion have robbed Him of His own for a time, and it is our duty—nay, our glorious privilege and greatest joy—to serve Him in His campaign against the powers of darkness until His reign shall be fully and permanently established.

Every land is feeling the enthusiasm of this wonderful forward movement, and while all fields are full of interest, and almost all are rich with promise of rapid success, none are more interesting at the present moment, nor are there any in which the situation is more critical, than this little island empire of Eastern Asia. Not only is the door wide open in Japan for the presentation of Christian truth with as perfect liberty and protection in our work as at home, but at the present juncture many hearts are especially prepared by sorrow and suffering to welcome the message of comfort and hope.

Christians in America and England who profess to be inspired by the love of Christ have it laid upon them especially to manifest deep sympathy with the Japanese by extending a willing hand to help them in the way of salvation, and in other practical ways as well.

Japan's wonderful progress since Commodore Perry made the treaty that brought the country into intercourse with the world of thought and invention forms a most forcible argument in favor of our special efforts on her behalf.

For centuries she had her face turned to the West, the land of the setting sun, and Chinese and Korean influences were predominant in all thought and action, tho of course that which thus came to Japan was adapted and modified to suit Japanese tastes and conditions. Now, during the fifty years that have elapsed since that first treaty was formed, Japan has faced Eastward toward the new world across the Pacific, and has thus become even more truly the Land of the Rising Sun.

In the old warrior class there was a spirit that despised learning for its own sake, but sought it mainly for its practical results. As Dr. Nitobe tells us, one of those *samurai* "compares learning to an ill-smelling vegetable that must be boiled and boiled before it is fit for use." In other words, it must be assimilated, made a part of the person's life before it shall be of true value. Just here is where Japan differs from China. The latter learned but did not digest its mental pabulum, and so failed to continue that perpetual forward movement which means true life for any nation.

Japan's period of isolation, of which we have all heard so much, did not mean stagnation; nor did she spring, Minerva-like, full armed with her panoply of modern equipment into the arena of nations. There were long years of preparation, centuries of petty warfare culminating in the feudal system, which, in its time, did so much for the nation. To be sure, its spirit was evolved largely from the teachings of the Chinese sages, Confucius and Mencius, but these were assimilated and infused with that spirit of loyalty which means so complete a self-sacrifice. This produced many true men and noble women, whose influence has had a wonderful effect on future generations. The repression and apparent stagnation of the more than two hundred and fifty years of strict seclusion did not quench the desire for progress. The old warlike spirit was kept alive by special training, and tho the *samurai*, as a class, were but a small proportion of the entire population, about five or six per cent., their influence on the nation at large was out of all proportion to their numbers. This is seen in many ways. A study of the popular drama or fiction will manifest the overwhelming predominance of such influence, so that the spirit of a special class has, in a measure, been infused into the entire nation.

The spirit of restlessness or dissatisfaction with the then existing conditions was fed and fostered by the very limited amount of occidental intercourse that was possible with the Dutch under the extraordinarily severe restrictions that were imposed. This spirit was like a charge of dynamite ready to burst the bonds of usurpation when the electric spark of Commodore Perry's treaty had done its work. The emperor was reinstated in his legitimate position as actual ruler, and under efficient leaders the nation moved forward rapidly and in an orderly progress.

This progress has been marked along political lines, and tho the nation is as yet far from a democracy, even with the constitution so freely granted by the emperor, there is little doubt but that there is as much of freedom for the individual as a large majority are able to appreciate and use advantageously. The advance of Japan was recognized by the governments of the world at length by the withdrawal of the special privileges each government had claimed for itself under

the early treaties. Nevertheless, it would seem that Captain Brinkley, of the *Japan Mail*, was correct in his criticism of the so-called Christian nations when he intimated it to be a sad comment on the reality of Christian civilization that Japan's progress in political, social, commercial, educational matters drew but mildly the attention of the world, and failed to give her the position she coveted among nations; whereas her ability to fight, as evidenced in the war with China ten years ago, aroused instantaneous interest and respect, and enabled her to obtain, as nothing else had, the recognition she sought. Who would have thought a quarter of a century ago that to-day Japan would be in close alliance with Great Britain, and wage so tremendous a war with the "Great Bear of the North"!

Then as we note her commercial prosperity, her banks and trading companies, her railways and telegraphs, her vast mercantile marine, and the constantly increasing manufactories, we realize what an important part of the world she is becoming—has, indeed, already become. In 1903 the tonnage of the shipping entering Japanese ports was thirteen and a half million, and her imports and exports for the same year amounted to over three hundred million of dollars. Japan's intellectual advance is also a marvel. From a condition of general illiteracy fifty years ago, education has been pushed so energetically that she is well on the way to be one of the best-schooled nations of the world.

All these things point one way! Japan—especially prepared for the leadership of Eastern Asia! With constantly increasing influence in China, and with a protectorate over Korea, she is in a position to exert a tremendous influence over hundreds of millions of souls. Here is the marvelous opportunity of Christian America. A Christian Japan at the front in the Far East means great possibilities for righteousness and truth; but if Japan is materialistic or agnostic her power of leadership will be weakened, or will be for evil rather than for good. It is a crisis in history. To us has been given—indeed, I may say, upon us has been thrust—one of the mightiest of opportunities. Are we ready to accept and improve it?

If this present war results favorably to Japan, as most of us hope it may, we shall see the doors wider open than ever for evangelistic effort. It may be that the Christians of America have done great things already, but when we consider how God has bestowed his good things upon us, and how we have used these bounties, it may well "give us pause." We are told that the principal farm crops of the United States, not including cotton, for 1904 have a valuation of about two and three-quarters billions of dollars; adding to this in our consideration the other products of our mines and industries, we can but realize that if the Lord's portion had been fully consecrated to him the Christians of America would be prepared to do the "greater things" that

the present situation so urgently demands in this great field of evangelistic effort.

Japan's development has not been unattended with evil. Modern civilization has not cast out the demons of lust, selfishness, and superstition, which have done and are now doing so much to injure the nation. For example, the march of industrial progress is bringing to the front new problems which must be solved in the light of Christian teaching. Socialism, a hitherto unknown phase of life in this land, is being heard somewhat; and as factories and mills increase, the questions it proposes will be brought more clearly to the front. At present, in many of the factories, long hours, insufficient food, and the utter lack of moral restraints, where the sexes are often herded together almost like cattle, are sowing the seed of moral and physical degeneration. In this direction the demands on and opportunities for Christian sympathy and effort are rapidly increasing.

How well prepared is the Church to do its work? There are 35 missionary societies at work in Japan, according to the latest reports, 26 of which belong to North America. This does not include the Bible societies, the Y. M. C. A., nor the W. C. T. U., tho they are all doing much valuable missionary work. There is a total of nearly 800 foreign workers in the Protestant ranks, including the wives of missionaries. The Roman and Greek Catholics have 239 foreign workers. The Protestants have a force of 1,229 native workers, including Bible-women, while the Catholics have 519. The proportion of ordained men among the latter is small.

Considering the Protestants only, there are 513 organized churches, 93 of which are reported as self-supporting, tho but few of these are able to do any very aggressive work outside of their own borders. The present war will, of course, seriously affect the financial efficiency of all the churches. Then, most of the missions find the amounts their society can furnish them to be totally inadequate for the demands of the regular work, thus making it almost impracticable to enter newly opened doors. Recent advices from Japan tell of increased prices in every direction, so that it will be more and more difficult to sustain the present work with the funds in hand.

Abundance at home and special need across the water should be a double spur to the generosity of all Christians on this continent. Have we yet emulated the devotion of Japan's soldiery in our service?

So anxious are they to obtain the glory of dying for their emperor that it is said not a few of the wounded picked up after a battle are suffering from self-inflicted injuries in part, showing that the maimed soldier preferred dying on the field of battle to falling into the hands of the enemy. We may not approve of such ultrapatriotism, but we can easily match it in the tales of early Christian martyrs, some of whom courted the glory of martyrdom. The Church of to-day does

not seem to be in imminent danger of suffering from a similar abandon of service. While we deplore unwise zeal, let us manifest our wisdom by a zealous devotion to the work of salvation. The forces in Japan should be sustained and largely increased, for she needs a practical, devout Christianity NOW!

Hear what one Japanese scholar says of the condition of Buddhism, concerning which he claims to have special knowledge. He says: "I have recently journeyed through the provinces, and inquired into the state of Buddhism everywhere, and what I have written represents the conclusions forced upon my mind by what I saw and heard." He states, first, that religion has a twofold purpose: the imparting of faith and comfort to the individual, and the reformation of society in general. Then, as quoted in the *Japan Mail*, he continues: "Now, looking at the whole Buddhist world, it can not be said that there is any religion which is sufficientiy powerful to mold the belief and comfort the hearts of Japan's rising generation; and, as for our religion's undertaking to reform society, nobody thinks it possible. Instead of helping the progress of the nation, Buddhism too often acts as a drag on that progress. Notwithstanding the vast number of our professors throughout the country, it is quite manifest that our religion is a religion of custom, is a religion that has lost its energy, is a religion of empty ceremony, is the religion of the worldly man. To the higher cravings of mankind this religion makes no response. It is a religion only in name; all its significance has departed. Even the various Buddhists who represent diverse sects, who are naturally expected to expound religion to the modern world in a manner that shall make it comprehensible and attractive, entirely neglect their duties and pass their days in pleasure or idleness. All the old discipline wielded by abbots and chief abbots has gone."

Thus, according to one of its own critics, Buddhism fails to meet the existing condition in Japan, while Shinto has formally declared itself not to be a religion, so that it is apparent to all that Christianity is sorely needed, and the Christian Church of America is fully able to help the Japanese, who are now earnestly laboring for the Master, to enter in and possess the land for Christ.

It is no doubt true that the critic above quoted could bring serious accusations against the exemplification of Christianity in the world to-day. Too many Christians seem to have absorbed all too little of the Spirit of Christ; and yet, in America and in Japan, the Church is a living power making for righteousness. It is purifying society, comforting and inspiring the individual, and waging a successful warfare against the citadels of Satan. If only the Japanese sense of loyalty and patriotism be permeated with the Spirit of Christ's love, recognizing Him as supreme, we shall see this nation a mighty factor in the salvation of Eastern Asia.

A SILVER DOLLAR MISSIONARY SERMON

SUGGESTIONS FOR AN OBJECT-LESSON TALK ON MISSIONS

BY REV. H. E. ZIMMERMAN, DILLSBURG, PA.

Uncle Sam never dreamed that the designs he ordered to be placed on every silver dollar would be useful to teach the people of the United States something about their duty to the unevangelized.

1. The coin can only fulfil its intended mission by being kept in *circulation.* Locked up in public or private chests and vaults it will never do any good, but the more it is kept in circulation the more people it will benefit. The same thing is true of the Gospel. If it is to benefit men it must be passed on from one to another, not merely treasured in individual hearts or churches. Christ's command is to go and teach what He has taught us—"Freely you have received, freely give."

2. The very *date* is significant. It reminds us how many hundred years have passed since there came to earth from heaven the greatest Missionary the world has ever known. He sacrificed more and left a greater impression on the world than any other missionary has ever done. The length of time since He gave His Church their fighting orders may well cause us shame that the world is not yet conquered for Christ.

3. On the face of the coin are *thirteen stars.* These are heavenly bodies, which serve to guide us in our earthly voyage over the sea of life. They remind us that we must take our reckonings from above, and correct our earthly instruments and opinions by looking heavenward.

These stars also remind us of the promise given in Daniel xii:3—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

4. Over the woman's head on the face of the dollar is the word "*Liberty.*" Does not that suggest that the liberty which we enjoy comes to us through the Gospel of Christ? We have passed from "the bondage of corruption into the glorious liberty of the children of God," and know that "where the Spirit of the Lord is, there is liberty." Like Christ Himself, we are sent to "proclaim liberty" to those who are yet in bondage of superstition and shackled by the chains of sin.

5. *A laurel wreath* also rests upon the head of the Goddess of Liberty as a mark of victory. Christ has already conquered the devil, and has promised victory to His soldiers. But the Church is a Church militant, and we have a real contest to engage us. We must "fight the fight of faith." Paul says that in ancient contests they contended "to obtain a corruptible crown, but we are incorruptible." We have promise of victory, and those who fight under Christ's banner will receive "a crown that fadeth not away."

6. Another inscription proclaims the fact that "*In God we trust.*"

What better motto could be selected for the Church? The task of merely preaching the Gospel to all the world seems enough to stagger one. To *convert* them is impossible with men, but not with God. To doubt the ability of the Church to evangelize the world is to leave God out of account. All things are possible to Him. Money is needed for the work, but without God we can accomplish nothing.

7. On the obverse side of the coin is an *eagle,* the "king of birds," who lives in the heavens and descends to earth. Christ is the King of Men. The time is coming when it shall be true that "the kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." All Christians pray "Thy Kingdom come," and long for the time when at the "name of Jesus every knee shall bow, of the things in heaven and things in earth, and the things under the earth, and every tongue shall confess that Jesus Christ is the Lord to the glory of God the Father."

8. In the beak of the eagle is a streamer with the inscription, "*E pluribus unum*" (Out of many, one). As our many States are united under one government, and have one aim and one destiny, so the Church, tho divided, is one. The dissemination of the Gospel makes the whole world kin, and renders brotherhood in Christ a fact. What effects one effects all. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." There is unity of purpose and power with diversity of name and gifts. In the kingdom of grace God will finally bring one great body of redeemed people out of all the nations and tribes of the world. The Gospel makes all nations "one in Christ" with "one Lord, one faith, one baptism, one God and Father of all."

9. In one foot the eagle clasps a *bunch of arrows,* suggesting weapons of speed and directness. "*Bis dat qui cito dat*" (He gives twice who gives quickly). A dollar given to missions may now be worth a hundred dollars ten years hence. When dying souls are in the balance "the King's business requireth haste." It is criminal to walk for a physician when a dying man needs immediate help. Souls are perishing. Let us make haste.

10. In the other foot the eagle holds an *olive branch,* a symbol of peace. Sin brings strife; the Gospel proclaims that Christ brings "peace on earth and good will to men." The peace of God passeth understanding, and is the great need of the heathen world. Christ says, "My peace I give unto you."

These are only a few of the most obvious lessons suggested by a silver dollar. If it be true that "money talks," then, as some one has remarked, "a dime whispers, a half-dollar talks, and a dollar shouts." May our dollars hereafter shout aloud in our ears God's call to evangelize the world, and may we speed them on their way to do the work which God intends them to accomplish.

THE PRESENT RELIGIOUS SITUATION IN FRANCE

BY PASTEUR EMILE LENOIR, OF PARIS *

The question now uppermost in the minds of those most interested in the religious condition of France is the probable consequences of the impending Separation between the Church and the State.

The recent Prime Minister (M. Combes) aimed to rend asunder, scatter, pulverize the Churches to such a degree that they could not form homogeneous bodies in the land. No central directing body (National Synod) being granted to them, no general administration, there would consequently be no common treasury. The Roman Church would not suffer much in such a case, because her central control is at Rome, and she can do without a common treasury, because she extends her ramifications into each of the Departments, and she is there so solidly organized as to have no need of the aid of members in the other Departments. But it is not the same with Protestants. They are more frequently distributed in districts, outside of which only a few isolated churches are found standing in centers that are overwhelmingly Roman Catholic. And it is exactly these isolated communities to which life will be hard if better-provided districts do not come to their aid. The representative Protestant authorities are making, at the present time, constant efforts to induce the government and the Parliamentary Commission on Separation to grant them a possibility of uniting through a national bond of federation.

Whatever happens, the Gospel has nothing to fear from Separation. Provided freedom is left to it, it will work out a way for itself in France as elsewhere. But just here the question arises, What amount of freedom will be left to the churches?

To a superficial observer it seems that the majority voting for Separation will be obeying nothing but the pressure of the irreligion of the masses, and it is sure that everybody is tired of religious squabbles provoked by the Concordat—that limping contract invented by Napoleon I. It is not less true to say that the country is enfeebled by the clericalism and the domineering spirit of the Roman Church. This Church arrogates the right to shape political tendencies, and to bring the republic to kneel before its theocratic claims. But there is at the bottom of the present ebullition of ideas something yet more imperious; it is that thoroughly just idea of the separation of civil and religious powers, of which Vinet, about 1840, made a masterly explanation in his "Essay on the Expression of Religious Convictions."

The fundamental error of the papacy has been the erection of the Church into an official power, with declaration of war against the civil power. This error formed its strength for some time. It is to-day its

* Translated from the French for the MISSIONARY REVIEW by the Bureau of Missions.

weakness, and it has dragged into its downfall that Gospel which it should have proclaimed in all purity.

We find ourselves, therefore, to-day facing this lamentable condition: "The Gospel, a power for union and for emancipation, is reduced in the eyes of a superficial multitude to the condition of being an abettor of discord and a generator of the spirit of domination!" Men want no more of it! Separation, in the thought of many blind politicians, will lead to the death-throes of religious faith. Wherefore one has to fear that the scheme which is least liberal may finally prevail.

As for the Protestants, we ask nought but freedom and the common rights of man. But people fear to give the Roman Church these ordinary rights of man. So at a single blow they deprive the other communities of these rights because they dare not make exceptions in their favor. Nevertheless, let us hope that the most logical and most liberal solution will carry the day, and that Deputies will be found to insist upon free Churches in a free State.

I have not to concern myself here with the question of what will become of Roman Catholicism in France. There are those who say that in place of the forty-six millions of francs ($9,200,000) which the government gives to it every year, it will have more than a thousand millions ($200,000,000) at its disposal. Others say that at the end of twenty years from now its resources will have sensibly diminished. It is impossible to form trustworthy conjectures on this subject, but it is averred that it has great properties, personal and real, and that it has on its side the aristocracy and the great fortunes of France. The United States Ambassador at Paris was saying to some friends the other day that since the promulgation in Cuba of the principle of separation of Church and State the Roman Catholic bishop of that island "is dying of hunger." I do not think that in France the same measure would bring about the same result so quickly.

As to the Protestants, I do not hesitate to say that, in general, they will rise to the height of their new position, and will do their duty honorably. They will maintain their position in cities quite easily. In country districts this will be more difficult, and some complications are to be anticipated when it comes to maintaining the present division of churches and of evangelistic stations.

The grants made by the State to the Protestant Churches have amounted in these last few years to 1,600,000 francs ($320,000) annually. It has been estimated, on the other hand, that the Protestants of France, numbering 650,000, give about 7,000,000 francs ($1,400,000) each year for the support of their evangelistic and benevolent work at home and abroad—that is to say, ten and three-quarters francs ($2.15) each. It is hoped, therefore, that they will be able, without too much strain, to reach the point of giving 8,600,000 francs ($1,720,000), or

thirteen and a quarter francs ($2.65) each per annum. But this will not come to pass without an awakening of piety, and it may especially be feared that apathy will set in at the end of two or three years if Protestantism in its entirety does not become more aggressive.

It is to be hoped, however, that the first effect of Separation will be to stir the interest of Protestants in religious matters. From the moment that the State does not concern itself any longer about these matters, the sense of individual responsibility will very quickly seize our fellow believers, and they will pay attention to the order and organization of their churches, to their mutual relations or divergences, to the choice and the training of their ministers, and to the proper conduct of public worship for their children's sake, if for no other reason.

As was said by the Paris correspondent of the *Journal de Genève*, "It is to be feared that Separation may bring with it local pains, may unsettle temporarily the position of a certain number of pastors. But no one thinks for a moment that it can lessen permanently the moral force of French Protestantism." In fact, it may be said in general that the moral position of Protestantism in France is very satisfactory. It has the good will of numbers of enlightened men in Parliament, in the University, in the Judiciary, at the Bar, and in commercial and industrial life. If French education were to develop further independence of character and more initiative, one would still more frequently see scrupulous people coming into its ranks. Among the people also Protestants are held in esteem. Among them, too, if the Frenchman were more accustomed to form his convictions for himself and to declare his independence; if woman especially were less superstitious, less terrorized by the menaces of the priest; if, in general, intelligence had not been molded during centuries by a religious theory which is subversive of all individuality, one might see people coming in large numbers into Protestantism. From this point of view, happy consequences can be hoped from Separation.

Moreover, there are already in existence various attempts at separated churches. What else are those free churches founded in 1848 by men like Frèderic Monod, Agenor de Gasparin, and Eduard de Pressensé? What, then, are the Wesleyan and Baptist Churches and and the General Evangelization Societies? At the head of each are evangelists who are pastors and pastors who are evangelists. All these associations ask nothing of the State, and if they receive subsidies from abroad, do not accept them save for the extension of their work. The number of French ministers who receive nothing from the State has been estimated at three hundred, and the number of Protestants who live already under the system of Separation in France is estimated at eighty-five thousand.

The independent Churches, up to the present time, have enjoyed

a liberty which perhaps they will not have after the law has been passed. One might almost say that it is upon them that the Combes law will weigh most heavily if it is adopted in its present form. The Churches united with the State are preparing themselves for this change, and it will not surprise them. But churches which have been accustomed during fifty-four years to manage their own affairs, to place at their head whatever minister best suits them, whether he be Swiss, Belgian, Italian, or English; to have a pact of federation which binds them to other churches constituted according to the same principles; accustomed also to meet each year in Synods or legislative Conferences—these churches will suffer much on finding themselves deprived, between two days, of all these advantages. Can they endure it? Will they wish to do it? If some kind of a *modus vivendi* is not found they will be obliged after the event to request modifications and amendments of the law, for they will never consent to give up liberties necessary to their very existence.

The Lutherans have presented to the head of the government a resolution by which they seek, first, permission to create unions of associations outside of the limits of a Department and *without territorial limitation;* second, they ask that the properties which now constitute the patrimony of the Presbyterial councils and of the consistories be kept up, in order to be passed over by these ecclesiastical bodies to officially recognized associations that will be summoned, under the new law, to take the places of these establishments. The result of these requests is still awaited.

They decided, some months ago, to create a fund destined to meet the first difficulties, but among them, as among the Calvinists, it is going to be necessary to find regular sources of revenue, something which can not be done without measures applied with tenacity and perseverance. An educational campaign will have to be made among the Protestant flocks respecting the cost of maintaining religious worship. This necessity arises from the length of time during which government subsidies have been a pillow of ease for multitudes.

Something has been said of the possible schism and crumbling of the Reformed Church (Calvinist). It is certain that the two great sections of this body (Unitarian and Trinitarian) will separate in material and economic matters. They are separate already in spiritual matters, through the existence of the directing bodies which they have built up since 1872 (officious Synod and "Liberal" Delegation), but up to this time there has been only one Church in the eyes of the State. Now this fiction will end, and one of the good results of the Separation will be to end also the painful bickerings and the humiliating excommunications with which the pages of the history of this cohabitation are encrusted.

But what will be the fate of the *Paris Missionary Society* when

Separation comes? This society is too strongly organized not to continue to group together all the Churches upon the ground of the Evangelical Alliance; and it is good, from all points of view, that a bond such as this shall continue between all of the evangelical communities. It is the expression and the instrument of that need which our Protestant Churches feel for spreading the Gospel outside of the boundaries of France. This need ought to be favored, for it brings with it inevitably a greater attention to home missions. The Director of the Paris Missionary Society, having been consulted upon the probable reaction of Separation upon missions to pagan lands, answered as follows:

For the mission enterprise, as for all others, there will be a time difficult to traverse. The fact is that our revenues do not come solely from true, warm-hearted, and decided Christians, but they come also from Protestants who give from duty or from habit, and who will make a pretext of their new duties in order to shake off the yoke of the old. This crisis will be temporary, for so soon as the healthy and vivifying effect of separation shall have made itself felt, all of the activities of the Church will start up again with a new ardor. The development of missionary activity in Switzerland, as in Scotland, followed the separation of the Churches from the State. Missions of the independent or free churches are the most active and most rich.

It is difficult to give figures as to the proportion of receipts coming respectively from free churches and from churches united with the State, but it is incontestable that, if the latter bodies furnish us some of our largest subscribers, it is still more sure that the free churches all unanimously interest themselves in missions, while among the churches united to the State there are still a great many who ignore them. It would seem just, then, to say that independence, while deepening the life of the Church, will develop its need of external activity. We have a right to believe this.

The number of calls to the ministry will certainly diminish; the ministerial career being less prominent, less official, will be less sought. But, then, in living Churches the need of consecration of the young to the service of God will take, perhaps more frequently, a missionary form. Missions will have, therefore, all to gain from the purification of the *definition of the Church* which has been vitiated—even in the best of the national Churches—by the mere fact of union with the State.

Our society will preserve *all* of its fields of activity. From the day that (please God it may not be) the society should divide itself into several church missionary societies (as in England: Anglican, Presbyterian, Baptist) there might perhaps be a division of fields of activity, perhaps with an increase, but in any case no decrease. Our committee of missions by its last vote, respecting the mission upon the Zambesi (December, 1904), has performed an act of faith worthy of mention. It has *faith* that in spite of this near crisis of the Separation, God will permit the union of the *evangelical* churches of France to preserve *all* of their missionary activity.

To sum up, it is with an optimistic heart that we go to meet this catastrophe. Even if the law which will produce it should be Dra-

conian, anything would be better than this hybrid union of Church and State, which is the cause of so great a spiritual slumber, of so much religious apathy, and of so much pride and arrogance in the midst of the clergy. The Gospel has everything to gain from having elbow-room. But on the eve of this crisis the French churches and missionary societies have great need of the sympathy and prayers of their friends in foreign lands. The interest of our American friends will be particularly useful and precious to us under these circumstances, since they themselves have lived for so long a time under the system which is now to become ours.

Since the above was written, the optimistic views of the Director of the Paris Society of Missions must be modified to a certain extent. Recent facts have led him to think that this society is coming to a more serious crisis than seemed probable a month ago. Undoubtedly the forward movement of the past few years has been succeeded by a period of depression and diminution. The income of this society three years ago was 1,260,000 francs ($252,000), but last year (1904) it fell to 880,000 francs ($176,000).

The director, Pastor Boegner, explains this in the following way: Immediately after the occupation of Madagascar, many Protestant subscribers gave largely under the power of secondary motives (reaction against the Jesuistic danger, Protestant patriotism, etc.), but these lacked perseverance. The society can not count upon any except the true friends of the Kingdom of God, and unhappily neither their number nor their resources have thus far reached to the amount required by the work.

The approaching Separation between Church and State absorbs the minds, and the claims and appeals of the society have lately encountered less response. The committee is seriously asking whether it will not be obliged to count upon *foreign* friends in order to pass through the present crisis and enable it to answer, as it must, to the appeals of God from the missionary field. American Christians will certainly sympathize with the difficulties and trials which threaten so seriously the future of our missionary work. Will they not stretch out a helping hand to us over that "Cape of Tempests"?—E. L.

The policy of the new French Ministry under M. Rouvier, with reference to the Separation of State and Church, was announced in a bill presented to the Chamber of Deputies on February 9th. It marks no backward step in the French policy toward the Roman Catholic Church. The Concordat that Napoleon concluded with the Pope in 1801 and modified in 1814 is to be abrogated, and all connection with and support of the Catholic Church in France are thus to cease. The new bill makes the separation of Church and State definite and final, but omits a number of details of the Combes bill, which aroused special antagonism. The essential points of the new measure are: (1) Abolition of the Concordat, whereby the relations of Church and State were established; (2) termination of all government aid and subsidies to religious sects or officials; (3) formation of Church associations into civil corporations amenable to the same laws as other organizations.

THE PASTOR'S OPPORTUNITY AND RESPONSIBILITY

A REVIEW OF JOHN R. MOTT'S "THE PASTOR AND MODERN MISSIONS"

BY REV. WILLIAM J. HUTCHINS, BROOKLYN, N. Y.

No minister who desires to sit at ease in Zion ought to read John R. Mott's book, "The Pastor and Modern Missions." It is not pleasant to be told that the glorious success or the awful failure of the "Divine Enterprise of Missions" depends, in a large measure, upon the pastor. With great good nature, the pastor generally casts the burden of responsibility upon the Boards and the general Christian public.

Mr. Mott, the able Secretary of the World's Christian Student Federation, first bids us look upon the field of missionary operations. The nineteenth century was the century of exploration. To-day almost all the regions still unexplored are uninhabited. The peoples of the world are known, and "their needs are articulate and intelligible." With slight exceptions, the world field is accessible. For example, every one of the one thousand seven hundred and more minor divisions of the empire of China is open to the missionary propaganda. Three hundred millions of people of less-favored lands are now politically related to the nations of Protestant Christendom. They have been brought within our easy reach. How significant is the fact that an offering made to-day in New York for the Indian famine sufferers may to-morrow be distributed in India.

The Christian forces of the world have already secured foothold in the strategic centers of many heathen lands. While the forces of heathenism are being weakened, the forces of the Christian faith are exerting a constantly deepening, widening influence. In India, Japan, China, and Korea we have a native Church so strong, so deeply entrenched, that it is impossible to think of its ever being dislodged.

In the success of modern missions lies their peril. For example: "At the present time in India far larger numbers of people are asking for Christian teachers and preachers than were actually brought into the Church during an entire generation of modern missions, beginning with Carey." Villages in Japan are throwing away their idols. But the disintegrating forces of heathenism are not dying; the white man's greed and infidelity and immorality are making swift inroads into the regions where overworked missionaries pray for helpers, and watch, like Gordon from the palace roof of Khartum, for the reinforcements that do not come.

Where lies the trouble? Mr. Mott insists that it lies with the pastors. He quotes Dr. Munger: "The weak spot in missions to-day is not in the field, nor in the administration of the Board, nor in the pews, but it is in the pulpit." He argues rightly that "any idea that

the pastor persistently preaches and prays for in the pulpit will be gradually accepted as a rule of conduct by the people."

But the author is not content to let the minister realize his responsibility. He helps him meet that responsibility.

1. The pastor is or may be a potent educational force, and his work as an educator is done primarily in the pulpit. "A study of twenty-five churches among those which have been yielding the larger results for missions shows that their ministers average five foreign missionary sermons a year." Perhaps even more helpful than the stated sermon are the frequent incidental allusions to mission work. There are surely no more effective illustrations of the minister's essential message than those drawn from missionary literature.

The monthly concert of prayer for missions ought to be revived, and the programs planned by a well-selected committee. Then there are marvelous opportunities for instruction afforded by the Bible School, the Young People's and Women's Missionary Societies, and by the Mission Study Classes. One particularly helpful suggestion is this: that the Men's Bible Class should, at one session a month, meet as a Men's Missionary Society. The year's missionary campaign ought to be planned at the beginning of the year by the pastor in conference with the presidents or superintendents of the different organizations, that there may be unity and effectiveness of work. In all this educational work a missionary library is invaluable. In the Appendix of his book Mr. Mott gives suggestions for a model working library.

2. The pastor may also be a potent financial force for the evangelization of the world. Disparaging fairs and festivals as a means of money-raising, he should seek for his church some plan of systematic beneficence. The support of a missionary by the individual church is very warmly commended. Mr. McConaughy's recent suggestion that the church's gifts be devoted to a mission station rather than to the salary of an individual missionary seems to us to obviate some of the disadvantages of the other plan.

Our people need to feel more keenly the possibilities of money in world evangelization. If the members of "the evangelical churches of the United States and Canada should give $4.00 per member a year, it would yield $80,000,000 a year, an amount sufficient to enable the North American churches to sustain fifteenfold greater missionary operations on the foreign fields than at present; and that, so far as the financial part of the problem is concerned, would enable them to make accessible to all people the saving knowledge of Jesus Christ." Perhaps no one factor will do more to increase the gifts of the average church than the increased gifts of the pastor himself.

3. The pastor ought, moreover, to be the great recruiting force for the foreign field. Sometimes, on the contrary, he seeks to place obstacles in the way of his best workers or of his own children. No

minister can faithfully preach foreign missions who has not for himself and for his dearest friends heard and prayerfully considered the call to heathen lands. After this he can, with good conscience, direct the thoughts of his elect young men and women to the foreign field. He can introduce into their homes returned missionaries; he can place in their hands the biographies of missionary heroes; he can help them in their more definite preparation.

4. Mr. Mott urges, finally, that the pastor must become a spiritual force. The great forward movements in mission fields have originated in revivals of religion at home. A spiritual church will be a praying church, and a praying church will be a missionary church. Depending for power on God rather than men, such a church will be supremely effective in the evangelization of the heathen world. But that there may be a spiritual church, there must be a spiritual pastor. Thus the fundamental need of to-day is "the need that the pastor himself preserve an ever-expanding spiritual life."

The most effective weapon for the world's conquest is waiting for the hand of the humble man who serves the obscurest parish in Christendom.

A BOYS' MISSIONARY CLUB, AND WHAT CAME OF IT

BY MISS V. F. PENROSE, GERMANTOWN, PA.
Author of "Opportunities in the Path of the Great Physician."

One of the best training-schools for boys is a missionary band or club. If a good knowledge of missions is equal to a college education, as one father put it, the boys who are becoming enthusiastic on this world-embracing subject are indeed receiving a university education.

In one club, where twenty boys are enrolled, the big brothers come with the little ones, the older taking a sort of supervision of the seven younger. The entrance fee is a subscription to the little missionary magazine, *Over Sea and Land*. This has proved an excellent feature. It is only twenty-five cents a year, and the monthly topic is invaluable.

Originally only one meeting was held a month, but the interest is far greater now that it meets every two weeks. The first meeting of the year was given to the general survey of the country, the second to written accounts of some missionary hero in that land. On the illustrated missionary postal card (a very much-prized notification of each meeting) each boy would be referred to some particular paragraph or section in the pages of *Over Sea and Land*. This was to be his "fact" for the meeting. Our program, in use for years, was made by a committee of boys who printed copies of it. It begins with prayer by the leader, at whose house they meet. The boys say: "We

do not know what to pray for till you tell us." A large map of the world,* is the invariable accompaniment of each session, colored by the leader in water-color, yellow for Protestants, red for Roman Catholics, pink for the Greek Church, green for Mohammedan lands, dark gray for regions inhabited by pagans and heathen. It is a perpetual "mute appeal." The work of all denominations is indicated by spangles, sewed on, and their glitter is most effective. This map is the basis of that first prayer, a boy pointing out the country to be studied, the color showing the prevailing religion, the spangles "the petty done, the undone vast." A map of the country to be studied may be fastened beside with our own stations marked, underscored with red, but the map of the world is indispensable, and is, indeed, "the best prayer-book."

There are three periods of prayer. The second, midway to the close, is "Prayer by the boys." Each one offers a very brief prayer for the boys of that land, a mission station, some missionary, his children, the medical work, perhaps a special hospital. Each boy has already given his fact, asked a question if he wishes (and a great and standing joke is to ask "How many out-stations?"). Then Bible verses are recited, a number of portions being memorized and one used at a meeting: Psalms ii: 8; cxxxv: 15–18; Malachi iii: 8–10; Matthew ii: 1–6; John iii: 16; xv: 16; Romans xii: 1–2; x: 13–15; or each may give a verse beginning with the letter of the country for the month.

The offering next is taken in an incense-burner from China, an African basket, or a Persian bag. Curiosities have been lying in the center of the table around which the boys are gathered, not to be handled till the program demands them. They make the land so real, they prove it. The handling of an actual idol, perhaps of unknown antiquity, of some queer carving, or a doll of strangest construction, queer sandals or shoes, these are all a very definite portion of the "university education."

Finding the inestimable value of curios early in life, the leader earnestly set herself to secure some object from each mission land. Each was put to perpetual use, loaned in many directions, made to serve God, as a sort of trust fund. How those curios began to pour in after a time! missionaries finding their very active service would contribute a store of those inexpensive yet priceless trifles that make customs real.

One old woman in a little country church once said to the leader: "All my life I have wanted to see a Chinese woman's shoe." It came in that first lot of Chinese trifles, the determining factor of a now very remarkable collection. These have also served to start many another useful collection. The little book-marker made by "Miss Turtle," of Japan, never fails to stir to a deeper realization of the energizing

* It is an American Board map, $2.50 its cost, and colored according to Dr. A. T. Pierson's little map in his "New Acts of the Apostles."

power to Christ's love. She was hopelessly paralyzed from birth, and lay like a log for eighteen weary years, unwilling to learn anything. Then she heard of Christ, and at once was roused to a desire to help her family. Only able to move her head, she learned to use her mouth, teeth, and tongue to cut and make book-marks which readily found a sale. One marks the seventy-eighth Psalm: "*Can God?*" The marvels of His power are still manifesting themselves if one has but learned to recognize them.

The business part of the meeting was kept by the boys for the close, on the ground that "any fellow who comes late deserves to miss the best part." Thus the reports of secretary and treasurer came next, followed by new business. The yearly election of new officers makes the first fall meeting especially important.

The third period of prayer brings the hour to its prompt close. The other prayers have been made on the knees; now all rise and reverently repeat the Lord's Prayer, followed by a pause of silent prayer.

The second meeting of the year took up "Heroes of the Mission Field," a most stimulating topic. At the preceding meeting one was assigned, and some small curio was offered as a reward for the best written account. If information was not easy to find, a leaflet about the hero would be given to each boy, or if like Livingstone each might search for himself. The little "Hero Series" were often of service. The president was starting for England when we were to have Livingstone, so a letter informed him he was appointed to visit his grave at Westminster Abbey and tell us about it. This was a wonderful errand. A note from him reported the commission fulfilled, and the first fall meeting had as "new business" Herbert's reading of the full epitaph which he had copied. This was placed in the portfolio of the band, where are kept the sketches of heroes, the maps the boys have made, and other memorabilia.

At the Livingstone meeting the large map had an unusual decoration: lines made by a red ribbon marked his journeys, thus forming a crude cross in the interior. At the spot where his heart was buried there was a special mark.

For many years this band has been training boys, and two former members are Student Volunteers. Visiting at the boys' homes has always given an advantage in knowing the mothers. These mothers are mostly church-members who should be interested contributors to missions, but all are not. Could a double work be done? Why not try to draw in the mothers too? They were visited, or, when this was not possible, letters were written to them. The boys had previously, at one of their own enthusiastic meetings, been told to present the plan to their mothers that they were to become possessors of Dr. Arthur Smith's book on China. The boys meanwhile took up the delightful little companion volume, "China for Juniors," and if any

of the questions in it could not be answered from its pages, the mother's book was to be used. The mothers responded with delightful alacrity till nearly every home had a copy of "Rex Christus," and several sets of the illustrative pictures were also purchased. Thus for forty cents a "missionary library" was started.

When the plan was further explained, the mothers seemed very grateful for the training their boys were receiving in the mission band. They had felt that the "heroes," Livingstone, Nevius, and others, about whom the boys had been writing, had not only given them lessons in composition, but lessons in the greatness which merits the "crown that fadeth not away." The little prizes of some trifle from China or elsewhere showed the mother how each boy, little and big, was appreciated, and every one who came to that house would be shown the piece of palm leaf on which the Lord's Prayer was written in Laos, or whatever the prize might be.

But there was one thing more for the mothers. After the books for mothers and boys had been placed a few weeks, the mothers were one afternoon invited "to meet a lady from China." A number came and had a most interesting hour talking with the traveled guest, who had had so many interesting experiences beyond the Great Wall. They all expressed themselves anew about the benefits of the band, and perhaps some were a little amazed to learn that *their* boys were accustomed to pray so naturally at the meetings. The mothers seemed impressed as never before with the way their lads were coworking with Christ. The boys had felt a little jealous at first that the mothers were invited to a missionary entertainment to which they were uninvited, but it was pretty to hear how some had taken such pains that the home-staying mother should not miss the unusual occasion, and Tom's and Ed's mothers took great pleasure in telling how eager their boys had been for them to come.

The boys had their own little garden-party later on, but perhaps this year, instead of merely good times, they also will want to meet the lady from China. They are enthusiasts, and recognize that their work is the most inspiring, the most delightful, the biggest, the most worth while of anything. They simply insist that the boys shall come regularly and behave properly.

Of course, the leader of the club loves boys, and is willing that they should know it. She also prays continually for guidance, and is never satisfied, but constantly looks for better things. She does not believe in perpetual novelties of all sorts. The contagion of burning enthusiasm in work with Christ and for Christ supplies motive power, interest, attraction, and invests the whole range of the work with greatest dignity.

The summer vacation being unduly prolonged, owing to severe illness, each boy received a note last autumn asking him to come to the

accustomed place and return the little birthday-bag that accompanied each note. In these bags a slip of paper asked in rhyme for as many pennies as each one had lived years. All the family were to help fill these dainty little silk bags. (One rule of the leader has been to always be as careful for dainty, artistic touches with the boys as with girls or older persons, and this is much appreciated.) We did not want our offering for our bed in a little African hospital to fall short because of no meetings. Over $10.00 were brought in, tho some bags were forgotten.

The notes also told the boys that the next land in which they would travel was to be Japan. In the meantime, while "Japan for Juniors" was not yet published, each mother was to have "Sunrise in the Sunrise Kingdom," and the boys were to read the first two chapters, that when they met they might be properly started on a good foundation. There will be a Japan meeting or tea for the mothers later on.

This band has again and again proved the truth of the words of John Eliot, after whom they are named: "Let us not sit down and wait for miracle. Up and be doing, and the Lord be with thee. Prayer and pains, through faith in Jesus Christ, can do anything."

VACATION MISSION STUDY

The summer Bible schools and conferences at Northfield, Silver Bay, Winona Lake, and other religious centers, have done much to solve the vacation problem for Christian workers, and at the same time have been a powerful force in awakening missionary interest and stimulating spiritual life. Vacation days for the average Christian worker could not be spent in a more satisfying environment or inspiring atmosphere than that which surrounds the Missionary Conferences for Young People's Leaders at Ashville, North Carolina, and Silver Bay, Lake George.* The tendency to increase the number of meetings at some religious conventions not infrequently crowds out the recreation actually needed, depriving the delegates of any real rest, and sending them back to their duties physically unfit for the year's work. This is carefully avoided by the committee in charge of the Young People's Conferences.

KENILWORTH INN, ASHVILLE, N. C.

* The dates this year are: June 23 to July 3, at Ashville, North Carolina, and July 21-31, at Silver Bay, on Lake George, New York.

The definite purpose of these Conferences is to provide training-schools where Young People's Missionary Secretaries and Leaders in Sunday-school Work and Young People's Societies may spend ten days in uninterrupted conference and prayer in preparation for the ensuing year. During the past two years these Conferences have exerted a most pronounced influence upon the missionary activities and general spiritual life of the churches.

At the coming sessions the denominational Missionary Secretaries for Young People's Work, and national, State, and district officers of Sunday-schools and Young People's Organizations are expected to be present, and a special invitation is also given to churches, Sunday-schools, and Young People's Societies to send picked delegates.

The first half hour of each day will be spent in quiet devotional Bible study. This will be followed by an hour of conference concerning approved methods of work in Young People's Societies and Sunday-schools. Then come Home and Foreign Mission Study Classes, with symposiums on important topics, followed by one or more platform addresses by prominent speakers. The afternoons will be set apart for recreation, and the evening hour will be occupied by open-air vesper service, followed by denominational group meetings, where plans may be formed for the work of the ensuing year.*

A VIEW OF SILVER BAY AND THE YOUNG PEOPLE'S HOTEL

* The full announcement as to the speakers and the programs have not yet been made, but there is an assurance of the presence of a number of the foremost Christian workers and missionary leaders of the country. Among those who will be heard at Silver Bay are the following: Hon. Samuel R. Capen, President John F. Goucher, of Baltimore; Bishop James M. Thoburne, of India; Robert E. Speer, John R. Mott, Dr. Mason North, John Willis Baer, Dr. R. P. Mackay, Don. O. Shelton, S. Earl Taylor, John W. Wood, Dr. F. C. Stephenson, and others. An equally strong program is being arranged for the Southern Conference. Among those expected are: Dr. W. R. Lambuth, D.D., Rev. S. H. Chester, D.D., Rev. A. L. Phillips, D.D., Rev. John F. Goucher, D.D., Prof. O. E. Brown, President W. W. Moore, Rev. F. M. Rains, Rev. A. S. Lloyd, D.D., and Rev. A. W. Halsey, D.D.

Additional information concerning these Conferences may be had by addressing C. V. Vickrey, Secretary Young People's Missionary Movement, 156 Fifth Avenue, New York City.

SOME KNOTTY PROBLEMS IN SOUTH AFRICA*

BY LEWIS E. HERTSLET, SOUTH AFRICA

Not one-hundredth part of Christians at home have the least idea of the real condition of things on the mission fields. They know practically nothing of the problems which press for solution. How, then, can they possibly pray intelligently for the work or the workers? The following brief epitomy of some of the main points of difficulty which face all missionaries in South Africa may help you to "pray with the understanding":

Hindrances to Spread of the Gospel

(1) The fact that there are at least thirty different societies doing missionary work—that in many cases they overlap, and in some cases there is actual rivalry. What effect must this have on the native mind—heathen and Christian—and how best to unite these many agencies into a more compact whole? Here is a problem indeed!

(2) The appalling apathy, in many cases actual antipathy, of colonials to missionaries and their work. They want the native to be put down and to be kept there; and as long as he remains a beast of burden they are satisfied, but nothing must be done to elevate him spiritually, mentally, or morally.

(3) The unchristian influence and immoral example of the white men in the towns. What can we say to our natives when they constantly see things which are condemned by our teaching done by white men?

(4) The degraded moral condition of the natives themselves. For generations customs have been common among them which are utterly vile and grossly immoral—and this is one of the causes of backsliding in professing Christians.

(5) Superstition and the power of the witch-doctors. How best to overcome their superstitious fear and their abject belief in the powers of their wizards! Here is a problem.

Problems of Policy and Church Government

I. *Polygamy.* This is practically universal in the whole sub-continent, and is permitted by law. A few queries which at once come forward are: Can a polygamist be saved? May he be baptized? May he become a church-member? May he be appointed as a church officer? If he must put away his wives, which must go? What is to become of them? Who is responsible for them? May they marry again? What becomes of their children? Suppose that the parents of the wife object to her leaving her husband (as they have a right to do), what then? If she declines to go, what is to be done? Thus an endless number of queries force themselves upon us.

Most societies utterly decline to baptize a polygamist until he has

* Condensed from *The South African Pioneer*, November, 1904.

put away all his wives except one. It is a very simple matter to sit in an arm-chair at home and dogmatize about these things; but when one has to *face* them on the field, it is not so simple.

II. *Ukulobola.* This is a custom of buying a wife with cattle or money. It is a universal native custom, also permitted by law. A native woman does not reckon that she is properly married unless the cattle have been paid. The custom is, to some extent, a check on polygamy. Is this to be absolutely stopped among Christians? If so, why?

III. *Non-Christian Marriages.* If a Christian young man wants to marry a heathen girl, what is to be done? In many cases the girl wants to become a Christian, but is not allowed by her parents to take the step until she is married; then she may follow her husband.

IV. *Utshwala* (native beer). Must every Christian give up drinking native beer, which is a food, and does not necessarily make a man drunk? If he gives up beer, must he also give up every slightly intoxicating native drink? If so, why? No rule is made for white Christians in this matter. If he does not give it up, may he be received as a church-member? Many missionaries say: No! Why not?

V. *Baptism.* How long is a convert to be kept on probation? Each society seems to go its own way in this matter.

VI. *Education.* Is it the duty of the missionary societies or of the government to educate the natives? Are missionaries right in teaching them more than reading and writing in their own language? Should we teach them English?

VII. *The Labor Question.* This is another great problem. What is to be our relation to this? Ought the natives to be forced to work? If so, why and how.

Some difficulties and hardships common to most missionaries are:

1. Isolation.
2. Apathy of natives to the Gospel.
3. Difficulty of educating their own children, and keeping them pure-minded.
4. Finding and training suitable men to take positions as native evangelists.
5. Overwork, small salary, and breakdown of health.
6. Scattered nature of population.
7. Constant moving of all able-bodied men to an from the towns.
8. Fever, poor food, and few doctors.
9. Preaching in a foreign language.

Another problem is the "Ethiopian Movement" on the part of the natives to establish a self-governing Church, independent of white missionaries. This is a growing and pressing problem, and most missionaries are agreed that at present the vast majority of the natives are incapable of self-government, much less of Church government.

CHRISTIAN CAMPAIGNING IN NORTH MADAGASCAR

The Christian population of Madagascar is, for the most part, concentrated among the Hova race in the central plateaus of Imerina, with smaller groups to the south and east. Considerable districts in the northern part of the island are occupied by pagan tribes, which have not been reached to any great extent with the Gospel.

Rev. Mr. Russillon, of the Paris Evangelical Missionary Society, made a tour, in September and October last, among these pagan tribes. His description of his experiences is worth repeating. He went on his long tour as the representative of the Isan-Emin-Bolana,* a local society for inland missions. He desired to visit the traveling evangelists of that society, and to form some idea of their work among the pagans. Of these he says:†

The preachers whom I planned to see are eight in number. Many times I have heard complaints of the apathy of the Malagasy people—their lack of initiative, their incapacity. Often I have heard that it is useless to rely on them for work that requires effort and that is not closely supervised. Our evangelists live in a situation where their faults might well conquer them. They are alone, far away, and without supervision, so that, in their case, one can make an experiment as to the value of the Malagasy Christian when left to himself. That experiment is decisive. It shows that these men can be trusted to do good work. At the same time, it should be said that they had been thoroughly trained beforehand, and that their hearts are filled with a love of their fellow countrymen, only equaled by their love for the work to which they have been called.

One of these evangelists, his skin shriveled over his bones, his back bent, his eye piercing, and his wits sharp, travels great distances with the one hope of bringing some soul to the Savior, of telling of God's love. These journeys he makes with his miserable extra clothing and his basket of rice on the end of a stick that rests on his shoulder. He does not know where he will pass the night, for the paths are untraveled and the villages far apart. He stops wherever night overtakes him. His wife, devoured by pulmonary disease, but likewise by zeal for the house of God, almost always goes with him, in spite of her feebleness. She spends herself, without measuring how much. Sometimes, worn out by one of these tramps, which last several days, or even two or three weeks, she seems unable to move again. But let an opportunity arise for speaking of her Savior, and she is instantly on her feet, her face illumined, giving testimony which shatters opposition, and making an appeal which draws tears.

Another of these native missionaries has such desire in his heart that it is the whole of a great province which he has gone over, making appeals to the peasants, bringing together his fellow countrymen of the

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* *Isan-Emin-Bolana* (Every-Six-Months). This is the name of the general assembly of delegates from the Malagasy churches of Imerina. The delegates represent the churches connected with the Paris Society, the London Society, and the Friends' Association. The assembly meets twice a year, but has a permanent committee in Tananarivo. Collections are taken up in all the Imerina churches for its work, and the money thus raised is used to maintain native evangelists among the Hovas scattered among the pagan tribes in northern Madagascar.

† Translated and condensed for the REVIEW by the Bureau of Missions from the *Journal de Missions Evangeliques* for January, 1905.

plateaus, and doing an amazing work. Each one of the evangelists might be characterized by some such special description. But a better testimony than mine is that of those among whom they have worked, in the midst of an entirely pagan land. At R—— lived a Betsileo man who had become pagan, and, altho young, was a celebrated and terrible drunkard. *Betsabetsa*, the fermented juice of the sugar-cane, and *absinthe* are the great enemies of all the tribes which I have seen. This young man, who maltreated his household and was feared by all, came in contact with the evangelist, whom he ridiculed, and at whom he flung torrents of abuse. The injurious epithets of the Malagasy have no occasion to envy the horror of those of other nations. But the evangelist prayed, and with patience, coupled with perseverance, he continued his work. Thus I was able to see in the deacon's pew, in a church but three years old, a pleasant-faced man with a placid expression, who sang the hymns with all his heart. The drunkard has become one of the Good Shepherd's flock, saying little, but winning the confidence of all the people and of the government that employs him.

I could give many illustrations of the work of our evangelists, but I wish to note some other things that I saw. At M—— there is a negro, black as ebony, who did not leave me during several days, and with whom I talked much. He was from Zanzibar. His name was Omar (a name that would show him to be a Mohammedan). Omar's simplicity touched me. He was a real Nathanael, and has the reputation among the people about him of being a Christian of the most authentic kind. I asked him his calling.

"Carpenter," he replied.

"How much do you get a day?"

"My rice only, boss."

"Your work is not highly paid. How long have you been at it?"

"Since three months, and until the end of the contract, boss."

"Ah! and who, then, is your master?"

"The Lord Jesus Christ, boss."

This negro was the master carpenter directing the work on a big church which was to seat four hundred people, and which he was building of wood and bamboo. Omar told me that he made this sacrifice in remembrance of that of the missionaries who had taught him to know God. I mention this for the comfort of many missionaries who see, not without disquiet, their converts go away into the great world, where so many temptations and evil influences await them.

"In the same town I became acquainted with Zafiny, of the Tsimhety tribe, descendant of the old kings of the north lands. She was a woman of forty or forty-five years, active, lively, full of good sense, and of a persuasive eloquence. A few years ago she might have been called a pious pagan: observing all the prohibitions, the lucky and unlucky days; believing the sorcerers, obeying their orders; making the necessary sacrifices. At the time of her marriage she knew neither reading nor writing. One day she chanced to buy an old Bible, in which she spelled out her first words. Even to this day she knows reading only. When, one day, her only child became ill, she brought in ten notable charms against sickness, following the rites in vogue, mingling them according to the rules, and paying the sorcerers whatever price was necessary. In spite of all, the child died. Then Zafiny flung away the charms, mocked the sorcerers, insulted her pagan brothers. She became a terrible and terri-

fying termagant. She wished all to leave her alone; but in order to divert her mind, she took up once more that old Bible. Having learned by her experience the uselessness of pagan practises, she decided to put the true God to the test. She informed her household of her purpose, immediately meeting violent opposition. No one was there to sustain her—no one to teach her how to pray, no one to guide her thoughts. The Bible became her comforter and instructed her in all matters. The Bible was her missionary and her evangelist—a guide that did not deceive her. When, some time afterward, an evangelist sent by the Imerina churches took up his residence in the place, he found Zafiny a most valuable assistant, to whose character all the natives bore hearty testimony, and for whom the Europeans (who commonly look at a Malagasy woman as a mere toy) were forced to admit their respect.

What most struck me about Zafiny was that she has reached a development of conscience much higher than that attained by most of her Christian fellow citizens. She has a lofty idea of right and of holiness which she tries to put into practise. This she has reached solely under the inspiration of the Bible. I have heard her speak, citing Scripture wisely and fitly, in a manner which many a preacher might well envy. Her eloquence has its source in an intense inner life. She wins those who hear her, she carries them away, she pushes them forward. And if I have seen a commencement of a revival in her church it is to her and a few women intimately associated with her that this awakening is due.

A Powerful Appeal

There are in North Madagascar a few small churches composed of Hovas, and about 450,000 pagans of other tribes, not under the slightest serious evangelistic influence. We give the main part of M. Russillon's appeal, published subsequently, because its burning words reveal how such need effects the heart of a true missionary.

I have been crushed—yes, crushed—by seeing these crowds. I have come back into Imerina because I could not do otherwise; but these Sakalavas, these Tsimehety, haunt me. I wake up suddenly in the night, as if hearing voices calling me. I receive letters that rend my heart, and I know, I know only too well, that we must go there—we must, if we do not wish to come under a heavy responsibility before the Church of the future and before God.

I beg of you, do not pigeon-hole my letters. Do not try to forget them, altho harassed by so many other cares. Do not say that it is impossible. We claim to-day—we, the missionaries of Madagascar—the honor of being the pioneers; we wish to go and plant the flag of Jesus Christ there, where no one has planted it. We wish to struggle for the souls of the Sakalavas; with paganism, which has already built two temples among them; with Mohammedanism, of which the mosques are numerous and the propaganda active; and also with the Jesuits, who astonish me by the largeness of their establishments and the smallness of their results. We wish to snatch the Tsimehety tribes from polygamy and from the darkness of animism.

People will talk to us of danger; there are dangers, but gold-seekers and archeologists manage to face them. I hope we are thought to be capable of loving Malagasy souls enough to do that which others are doing for a little yellow dust or a few old, petrified bones. People will make objections on account of our health; God gives health, and He

takes it away. They will urge the lack of money; if men for the work are found, the money will follow the men.

Furthermore, if it is necessary to begin small, to enter upon the work like the petty Malagasy tradesmen, whose whole furniture and stock in trade is carried on the head, we will bring ourselves to that. We do not ask for houses; we will live in huts until more hopeful days. We do not ask to scatter gold along our path; we ask people to let us open before this great mass of souls, for whom no one is taking thought, the gate that leads to heaven. We wish to make compensation to these poor people who are being soaked in rum, whose wives are being stolen by white traders, to whom is, being given a bargain-price civilization, and from whom the taxes of civilization are being collected. We wish, in compensation, to make them know our precious Savior, who will give them joy, power, regeneration, and pardon.

THE CHRISTIAN TIBETANS OF KALATSE

In 1904 mention was made in the *Moravian Mission Magazine* of the establishment, at Kalatse, of the converted Tibetan Lama, Khomfel, as an evangelist. This town, which appears to be in Kashmir, not very far from Leh, but nearer the Tibetan border, is the very place where Khomfel had been a priest of Buddha. The January number of the same magazine describes four other Tibetans of Kalatse (one of them a young girl) converted through the instrumentality of Khomfel, the ex-Lama. Some idea of the commotion caused by these conversions is conveyed by the story given below, chiefly derived from the statements of Rev. Mr. Francke, a Moravian missionary at Leh, now on furlough in Germany.

The Kalatse people, for the most part, do not wish to know anything whatever of Christianity, altho they suppose money and property would come to them through it. When the first rumors of the conversion of some of their friends were circulated, a considerable number of the Kalatse farmers made a conspiracy. They agreed to persecute our people at every step with sneers and jeers, and even to beat them. Already the candidates for baptism had suffered patiently many things, when a fierce quarrel broke out on the occasion of the Feast of Spring offerings.

On June 9th a she goat was slaughtered before the Khato (altar), and brought as an offering to the gods of the people. In order to celebrate this offering there was dancing for several evenings. One of the conspirators had the musicians play for himself alone, monopolizing the dancing-grounds. This excited the displeasure of the members of the family of Stobgyes (one of our Tibetan converts) who was absent on a tour among the higher plateaux. These relatives of Stobgyes kept asking more and more angrily to have a chance to dance, but were repulsed with the remark that they, too, were "Kilistan" (Christian). A greater insult could hardly have been given to these people. They could not get over their resentment that a member of their own family had become a pervert to that deeply hated faith, and now they were made to bear the despised name themselves! Immediately the dance became a furious fight. The conspirators fought against the family which had permitted one of its members to become a Christian. How wildly things went on we could guess the next morning, when the father of one of the conspirators urgently begged us to come to his aid, for his son lay at the point of death. Things were not quite so bad as that, but he had narrowly escaped being killed. We were shown a stone as large as a man's

head, which was covered with blood, and with which a very risky gash had been made in the head of that young conspirator. The fellow was laid up for one or two weeks. The shoulder of this man's father had been struck by a stone, and he could not lift his arm for a week. Two members of the Stobgyes family were laid up for a week with bloody wounds. But one result of this fierce fight was good; it broke up the conspiracy against the Christians.

Stobgyes stands firm, and expects to receive baptism on February 21st. But when he decided this, all of his ten brothers, as well as his father and mother, attacked him: "Be what you wish, even a Mohammedan, but never a Christian, else we will disinherit you." So the man has had to give up his relatives, even his wife and child, in order to become a Christian. To his bride he said: "I will teach you the truth, and you will become a Christian with me." But she retorted: "Never will I become a Christian. You must give me a written statement that this house and land belong to me." Stobgyes did that also, altho he was the oldest son, to whom, according to Tibetan custom, the whole property descends. He literally gave up all for Christ's sake!

WHAT IS HINDUISM?

A Résume of the Information in the Census Report of India, 1901 *

BY J. E. BROADBENT

The decennial Census of India is a unique opportunity for the investigation of many problems, besides that of mere numbers, connected with the population—problems of race, religions, social institutions (including caste), and the material and economic conditions of the life of the people. The report is a volume of rather formidable dimensions, which is not likely to be read by many. It will, therefore, be of interest to give a brief résume of the information it contains concerning the Hinduism of the present day.

The classification of the population by religions, as shown in the census, is as follows:

Indo-Aryan	Hindus	207,147,026
	Sikhs	2,195,339
	Jains	1,334,148
	Buddhists	9,476,759
Semitic	Mussulmans	62,458,077
	Christians	2,923,241
	Jews	18,228
Iranian	Zoroastrians	94,190
Primitive	Animistic	8,584,402
Miscellaneous	Minor religions, and religions not returned	129,900
Total		294,361,310

Over two hundred and seven millions of people call themselves Hindus. What is the faith or religion which has such a vast body of followers?

Probably most people who think about the subject at all have a general impression, more or less indefinite perhaps, that there is such a thing as the Hindu religion or creed. Mrs. Besant, who has specially identified herself with the movement for a modern revival of Hinduism, would apparently wish us to think so. She is reported to have recently said

* Condensed from the *Church Missionary Intelligencer*, February, 1905.

that "in every religion worship is paid to the same Being, tho a different name is used"; and in a letter published in the *Guardian* of August 31st last, she states that the object of the Central Hindu College is "to make good Hindus, men faithful to their own religion and courteous to alien creeds." But the Hinduism presented in the census report is very far from the idea which would naturally be suggested by these extracts. In the following paragraphs this is described in the actual words of the census report, only condensed by omissions and modifications necessary to bring it within the limits of our space.

Several definitions which have been given of Hinduism are first quoted by the census commissioner. Sir Alfred Lyall described it as "the religion of all the people who accept the Brahmanic scriptures"; he went on to speak of it as "a tangled jungle of disorderly superstitions"; finally he called it "the collection of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmans and are propagated by Brahmanic teaching." But Mr. Risley doubts whether even this definition conveys to any one without Indian experience even an approximate idea of the elements out of which popular Hinduism has been evolved, and of the conflicting notions which it has absorbed. From this point of view Hinduism may fairly be described as animism* more or less tempered by philosophy. The fact is that within the enormous range of beliefs and practises which are included under the term Hinduism, there are comprised two entirely different sets of ideas, two widely different conceptions of the world and of life. At one end is animism, an essentially materialistic theory of things, which seeks by means of magic to ward off physical disasters, and which looks no further than the world of sense. At the other end is Pantheism combined with a system of transcendental metaphysics.

Illustrations of the former set of beliefs are, among the wilder tribes, the peculiar oaths which witnesses are sometimes (illegally) required to take in a court of justice, such as holding a tiger skin in one hand and devoting himself to be devoured by the power of the tiger if he tells a lie; and higher up in the social scale, the observances at the festival of Sri Panchami, when almost from the top to the bottom of Hindu society it is considered incumbent on every religious-minded person to worship the implements or insignia of the vocation by which he lives: the soldier worships his sword; the cultivator his plow; the money-lender his ledger; the Thags had a picturesque ritual for adoring the pickaxe with which they dug the graves of their victims; and, to take the most modern instance, the operatives in the jute mills near Calcutta bow down to the Glasgow-made engines which drive their looms.

At the other end of the scale, in the higher regions of Hinduism, the dominant idea is Pantheism—that is, in the words of Sir Alfred Lyall, "the doctrine that all the countless deities, and all the great forces and operations of nature, such as the wind, the rivers, the earthquakes, the pestilences, are merely direct manifestations of the all-pervading energy which shows itself in numberless forms and manners." It is everywhere intimately associated in India with the doctrine of metempsychosis, supplemented by the theory of self-acting retribution, which is known as *karma*. "According to this doctrine, every action, good or evil, that

* The exceedingly crude form of religion in which magic is the predominant element.

a man does is forthwith automatically recorded for or against him, as the case may be; there is no repentance, no forgiveness of sins, no absolution. That which is done carries with it inevitable consequences through the long succession of lives which awaits the individual soul before it can attain the Pantheistic form of salvation and become absorbed in the world-essence from which it originally emanated."*

Between these extremes of practical magic at the one end and transcendental metaphysics at the other, there is room for every form of belief and practise that it is possible for the human imagination to conceive. Worship of elements, of natural features and forces, of deified men, ascetics, animals, of powers of life, organs of sex, weapons, primitive implements, modern machinery; sects which enjoin the sternest forms of asceticism; sects which revel in promiscuous debauchery; sects which devote themselves to hypnotic meditation; sects which practise the most revolting form of cannibalism—all these are included in Hinduism, and each finds some order of intellect or sentiment to which it appeals. And through all this bewildering variety of creeds there is traceable everywhere the influence of a pervading pessimism, of the conviction that life, and more especially the prospect of a series of lives, is the heaviest of all burdens that can be laid upon man. The one ideal is to obtain release from the ever-turning wheel of conscious existence and to sink individuality in the impersonal spirit of the world.†

How, then, is Hinduism to be distinguished from the other religions indigenous to India? The most obvious characteristics of the ordinary Hindu are his acceptance of the Brahmanical supremacy and of the caste system. But there are various offshoots from orthodox Hinduism of which the distinguishing features are, in their earlier history at least, the obliteration of caste distinctions and the rejection of the the Brahmanical hierarchy.

Of sects there is a legion. They fall into two main categories—viz., those who advocate the rival claims of one or other of the great Vedic deities, or of Pauranic accretions to the orthodox pantheon, such as Durga; and those who either neglect or deny the regular deities. To the former belong the Saivas or Smârthas, Sâktas, Vaishnavas, etc.; and to the latter the followers of Kabir, Nânak, Darya Das, and Seonarâyan, the Stanâmis, the Pânchpiriyas, and others. The causes of schism have varied from time to time according to circumstances.‡ Buddhism, Islam, and Christianity have all exercised an influence. The Vaishnavism of Chaitanya reflects the influence of Buddhism; he ignored caste and enjoined great regard for animal life, forbade sacrifices of all kinds, and taught that the true road to salvation lay in *bhakti*, or fervent devotion to God. The influence of Islam made itself most strongly felt in the revolt against polytheism and idolatry which distinguishes so many of the religious movements of more recent times, such as those inaugurated by Kabir, Dâdu, and Nânak; these have usually a pronounced monotheistic tendency, coupled with the condemnation of idols. "One marked peculiarity of Hindu sects is their tendency to relapse into orthodoxy as soon as the zeal which inspired their earlier adherents has grown cold. . . . It is only where a movement is social rather than religious that it retains its vitality for any length of time."‖

* Report on the Census of India, 1901, par. 633.

† *Ibid.*, par. 633.

‡ *Ibid.*, par 635.

‖ *Ibid.*, par. 637.

The forms of worship vary and sects are numerous, but the actual religious ideas which underlie the outward ceremonial are much more uniform than might be supposed. In belief, tho seldom perhaps in practise, most Hindus are henotheistic, and recognize the existence of one supreme God. Their other deities fall into two categories, major and minor, and those of the latter class are regarded as of most importance from a personal point of view. They have an implicit belief in the doctrine of *karma*, the theory that a man's future life depends on his actions in his present state of existence. The belief in metempsychosis, tho general, is less universal, and some of the lower castes have an idea that when they die they will go direct to heaven or hell.*

In recent times two sects have been formed, the founders of which clearly drew their inspiration from Western thought, the Brahmo Samaj and the Arya Samaj, the former founded in Bengal by a Brahman, Raja Ram Mohan Roy, who died in England in 1833, and the latter originated in the United Provinces by Dayanand Saraswati, also a Brahman.

The Brahmo Samaj is divided into three sections, the *Adi* or original, the *Nababidhân* or "New Dispensation," and the *Sadhâran* or "common" Samaj; but all believe in the unity of the Godhead, the brotherhood of man, and direct communion with God in spirit without the intervention of any mediator. The differences are ritualistic and social rather than religious. The Adi Samaj is the most conservative; while discarding idolatrous forms, it follows as closely as possible the rites of Hinduism, and draws its inspiration solely from the religious books of the Hindu. Inter-caste marriages are not allowed, but in other respects the restrictions of caste sit lightly on its members; they are careful, however, to describe themselves as Hindus. The Nababidhân Samaj, or Church of the New Dispensation, was founded by Keshub Chandra Sen. It is more eclectic and has assimilated what it considers just, not only in the Shâstras, but also in the religious teachings of Christianity, Buddhism, and Islam. Inter-caste marriages, tho not greatly disapproved, are rare. It is not clear whether members of this comi nunion would return themselves as Hindus or Brahmos. The Sadhâran Samaj is the most advanced of these churches. It relies, like the Nababidhân, on the teachings of all religious systems, but is more uncompromising in its disapproval of ritual and set forms of worship. It rejects caste altogether. It is also strongly opposed to the *pardah* system, gives its women a liberal education, and allows them an equal voice in all matters of Church government. It freely permits inter-caste marriages. Most of the members of this section doubtless described themselves as Brahmos in the census schedules.

The Arya Samaj has laid down its fundamental beliefs and social aims in ten Principles, and is thus a more fixed and definite creed. According to these Principles, there are three eternal substances: God, Spirit, Matter. God is defined in a series of terms expressing man's highest ideals; He is All true, All knowledge, All beatitude, incorporeal, almighty, just, merciful, unbegotten, Lord of All, and so on. The Mantras, or hymns of the four Vedas, are stated to be the only inspired Scriptures, and were committed by God to four Rishis. These Rishis were human, but were distinguished by having completely passed through the cycle of rebirths in the world immediately before this.

* Report on the Census of India, 1901, par. 639.

The Brâhmanas, Upânishads, Purânas, are not inspired, but have a position and use similar to the Apocrypha in the Church of England. The soul is incorporeal and unchangeable, but always distinct from God. It is subject to rebirth. Salvation is the state of emancipation from endurance of pain and subjection to birth and death, and of life, liberty, and happiness in the immensity of God. The sixth of the ten Principles of the Society declares that "the principal object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral, and social condition of mankind." The Arya Samaj holds to the fourfold division of the people into Brahmans, Kshatriyas, Vaisyas, and Sudras; but the general trend of opinion seems toward the doctrines on this point in the Institutes of Manu and the Mahâbhârat, that caste should not be regarded merely as determined by birth. The Arya Samaj directs special efforts to reconverting as Aryas persons who have been converted from Hinduism to Christianity or Islam, and the descendants of such. According to the census returns of 1901 there are 92,419 Aryas; in 1891 there were 39,952. The increase, therefore, in ten years is 131 per cent. The Samaj is recruited almost entireiy from the educated classes, and the higher castes greatly predominate among its members.

The progress of the Brahmo Samaj is less rapid. At the census of 1901 it claimed only 4,050 members, compared with 3,051 in 1891, an increase of thirty-three per cent. nearly. More than three-quarters of them are in Bengal. This apparently slow growth (compared with that of the Arya Samaj) seems attributable partly to the circumstance that many who are really Brahmos, other than the Sadhâran Brahmo Samaj sect, prefer to describe themselves as Hindus; and partly to the greater latitude of thought and practise allowed by modern Hinduism, especially in the case of persons living in Calcutta and other large towns.

The impression of Hinduism produced by a perusal of the sections of the census report relating to it, is that of something amorphous, fluid; terribly difficult to deal with because, like the waters of the ocean, it engulfs and chokes all merely human teaching directed against it, and can almost dispense with the necessity of offering active resistance. It would seem to be almost impossible to formulate any article of belief or ritual which a man *must* hold in order to be a Hindu, or which if a man holds he would necessarily cease to be a Hindu. But the inquiry into the actual religious ideas of the ordinary man carried out by Mr. Risley's orders in connection with the census has elicited information showing that in India, as in China, "the upward yearning of the soul for God, and the insatiable desire to know something about the soul and its future, and the unseen spiritual world," has not been altogether stifled. Movements like Brahmoism and the Arya Samaj are pathetic and tragic, showing the unrest of the unsatisfied soul; yet the search after something higher is directed on two wrong lines which will carry them, like all the movements of the past, into one or other of the arms of the sea of Hinduism, the Evil One using the lever of the things which are seen and temporal to switch the seeker onto the line that leads back to this world.

EDITORIALS

Some Easter Missionary Thoughts

In the Oriental Church a special salutation is used for Easter morning. Men meeting on the street or at church say: "Christ is risen!" The answer comes back: "He is risen indeed!" The custom springs from recognition of a perpetual need for Christians to remind one another of the meaning of the resurrection of Jesus Christ. "Jesus has risen!" He has proved death impotent, and, with death, all other enemies of which death is the type. He has placed the supreme mark of power upon His promise to give life to His followers.

All Christians, but in especial degree those engaged in missionary work at home and abroad, need to make this meaning of Easter present and fruitful in their thoughts. Otherwise the possibility that life shall spring where death has been may lose power to dominate thought.

A few weeks ago we could see a phenomenal action by a country farmer. Ice covered the roads and thick snow the fields, but the farmer was driving a slowly moving team through the snow, and evenly distributing fertilizers upon that chill surface. In that man's house was a stir of preparation. They were mending harness, and clearing up, and putting in order plows, harrows, and other implements, tho the soil was like rock in the grip of winter; they were getting ready seed for planting, tho soil for planting could not be seen because of the snow and ice. The earth was cold and dead. The driving winds kept it so; the bare branches, rattling like skeletons, proclaimed the death unyielding. Yet these people prepared, as if pressed for time, to break up soil and plant seed. Here was an act of sublime faith, none the less notable because it is based on experience.

As the weeks go on this faith takes on a jubilant note in that farmer's house. The trees are still bare and dry, the winds are still icy, the ground is yet cold. But one day the whole family runs at the call of the mother to see a bluebird! On another day the children go out, like Noah's dove, to search the land, and the whole house joins in their joy when they bring back handfuls of pussy-willows. And when they find a snowdrop the gladness is repeated. These are tokens that their faith is not vain in the power of the sun and the reviving of what seems dead. These signs assure them that shortly the whole land will be filled with the beauty of growth, and they are glad. The earth is alive, and it can no more go back to death.

Let this Easter time be to the seed-sowers of the Gospel of Christ a remembrance of Him who lives and has declared that He will give life to men. Let it be a reminder that the Sun of Righteousness can melt the coldest and most stony heart. Let it be a token that what He has said certainly comes to pass, so that there should be no question as to whether missions pay. His word proves that they are going to pay. Let this time be to us a parable of what we are bound to do in missions, altho the frozen ground says that wintry fruitlessness is permanent. We are bound to go on with our provision for working the soil and sowing the seed because He who is Master has promised the harvest. Let it be a parable to us, too, concerning attention to the forerunners of the new life, that we may rejoice over them. The children go out seeking catkins because they know from experience that spring

will come. Let us who believe in God and have had experience of His power in our missions at home and abroad watch for tokens of the awakening, telling one another, with joy, of every sign that it is near, and working our fields in trust that the awakening will end the dominion of death.

The lesson of Easter to Christians in respect to missions is: Believe, desire with joyful anticipation, and labor as those do who believe and anticipate. For Jesus Christ will bring to pass that great change which He came to earth to begin. He lives, and He will do it!

United Prayer for Missions

Perhaps no more vital outcome has resulted from the yearly Conference of Missionary Secretaries of Foreign Mission Boards in the United States and Canada than the program of United Prayer which has been prepared by a special committee, and which in leaflet form has been issued by the missionary societies by the hundred thousand to churches and to individuals in all parts of the country.

This custom of observing a week of prayer for missions has proved so helpful that Christians are asked to observe again this year April 16 to 23, the week commemorating the death and resurrection of our Lord, for special prayer on the following topics:

I. For Missionaries; for the Native Churches; for all inquirers and catechumens; for greater faith in God; for the establishment everywhere of Christian homes and the Christian Church, and the preaching of the Gospel to every creature.

II. For Reinforcements—native and foreign—men and women of prayer and purpose, constrained by the love of Christ, of good judgment and humility who can not but speak the things they have seen and heard.

III. The Empires of Eastern Asia, Japan, China, Korea, Tibet, and Siam. For the cessation of war and the decay of distrust; for friendship; for continued progress; for openness of mind and heart on the part of Confucianist and Buddhist toward the Gospel.

IV. Central and Western Asia, India, Afghanistan, Persia, Turkey, Arabia. For religious liberty; for the elevation of woman; for freedom from famine; for the conversion of the Hindu and the Mohammedans.

V. The Continent of Africa. For the extinction of the slave-trade and the liquor traffic; for peace; for justice in the Kongo Free State; for the evangelization of the Sudan, and all unreached tribes.

VI. The Countries at Our Door—Mexico and Central and South America. For the spread of purity of doctrine and of life; for the unreached Indians; for political righteousness and stability.

VII. The Islands of the Sea—the Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar. For the purification of American influence from all vice and irreligion; for confidence and service, for justice and peace; for the end of slavery and impurity, and the triumph of Christianity.

VIII. The Church at Home. For ministers and people; for forgiveness for lethargy and indifference: for more prayer and more faith in God's desire to hear and answer prayer; for more love and obedience; that every member of the body of Christ may have the mind of Christ regarding foreign missions, and, abounding in the grace of giving, may yield prompt obedience to the command of our risen Lord.

We desire to emphasize the importance of a united spirit of supplication possessing the Church in these quiet days just before Easter, when every reverent heart must be following more or less closely the footsteps of the Savior. Why did He go aside to pray? Why did He gather His disciples about Him? Why did He walk the lonely way of humiliation? Why did He give Himself to the cross? but for the world's redemption.

No less purpose ruled Him than to do the will of His Father who desireth that *all men* shall come to the knowledge of the truth. Some will make this opportunity of united prayer a daily one, others will meet during the week in each

others' homes, some will gather in their churches to pray, but everywhere there may be the same sense of fellowship and that highest type of fellowship—unity in petition for a common good.

When the whole Church together shall in earnest approach the World's Redeemer for this cause, which lies nearest His heart, we may anticipate a new Pentecost. "Let us unite in prayer."

A Series of Remarkable Revivals

During some four or five years a succession of religious awakening has attracted the attention of praying disciples. To go back no further, there was, for instance, a great work of grace in Melbourne, Australia, under the lead of Messrs. Torrey and Alexander. These revivals proved to be contagious, and a similar movement followed in other points in Australia. Then these evangelists visited England and Scotland, Ireland and Wales, with similar results; and the present wonderful awakening in Wales is no doubt in part traceable to Mr. Torrey's campaign.

Meanwhile, similar movements have been in progress in America—as, for instance, at Pittsburg, Atlanta, Binghamton, Terre Haute, Colorado Springs, Pueblo, Fort Collins, and Cripple Creek; and now, more notably, in Schenectady, Denver, and Los Angeles. In the last three places the work of God has gone on with very unusual power. In Schenectady one of the leaders in the movement, Mr. Adams, says there was practically no planning, but only a receptive, hopeful spirit, the great revival in Wales, already lasting nine months, having stirred up all denominations to hold union services. No outside help was asked for, but one of the home pastors did almost all of the preaching, and the whole city was moved. Saloons and theaters were practically emptied, and the churches filled. Great crowds of people came to the meetings, whether at noon or night, and one day all the fifty churches in the city were crowded.

In Denver and Los Angeles the work was under the direction of Dr. Chapman, of New York, who was sustained by nearly a dozen evangelists and singers. He himself testified that he had *never seen anything equal* to the work in Denver. Not only were there great meetings and many conversions, but the work was largely characterized by visits to the saloons and other disreputable places. Two thousand people moved in procession, late at night, through the worst quarters of Denver, accompanied by members of the Salvation Army and volunteers. They sang hymns before the saloons and houses of ill-repute, and invited the inmates to come to the midnight meeting at the theater, where hundreds crowded in, and many were hopefully converted. One day was reserved as a day of prayer, and the mayor sent out a proclamation that all work should cease, and the four theaters were filled at midday. It is estimated that twelve thousand people attended the services.

One of the special features of the "new evangelism" seems to be *this midnight work* by the many respectable Christians among the outcast classes. It is an attempt to bridge the gulf between them and the Church. This, in our opinion, is the keynote of all success. The Church is giving a practical proof of its interest in the more neglected part of the population. Thousands of people confessed conversion in Denver, and similar results followed in Los Angeles.

God is appealing to all disciples in all parts of the world to pray definitely and systematically for a world-wide revival.

Government Appropriations for Missionary Schools for Indians

Roman Catholic missionary schools among the Indians have lately acquired prominence through their success in getting financial support from the Department of the Interior. Congress long since cut off such "contract schools" from its list of expenditures, declaring the appropriations made in 1899 to be the last, on the ground that public funds may not be used for the support of sectarian institutions.

Great astonishment was caused, then, by the discovery, in the latter part of 1904, that some Roman Catholic mission schools are still receiving money from the Department of the Interior on contracts for educating Indians. For the year ending June 30, 1905, the money which the department has contracted to pay such mission schools among the Indians amounts, in round numbers, to $102,000, of this sum $98,000 going to Roman Catholics and $4,000 to Lutherans.

The justification offered by the government representatives for this action is that the money used for these schools is not public money, but belongs to the Indians under treaties, being held in trust and expended for their benefit by the department. The Indians are said to have asked that the money be paid to these schools, the Attorney-General has declared that no law forbids it, and the President has consented to the payment. Therefore, the department will continue to pay the money until the department sees reasons for a different action.

The shrewd distinction which lets a public officer grant to mission schools financial support repeatedly refused by Congress is the work of a master of casuistry. It appears to have originated with Father Kitcham, the able Director of Roman Catholic Indian Missions.

Of course, the plea that trust funds belonging to the Indians be paid to sectarian schools has been attacked vigorously. The Indian Citizenship Association has done good service in this. Evidence has been produced tending to show that the alleged requests from Indians for these payments are unworthy of attention, because of insufficient number of signatures. It has also been shown that in some cases the amounts paid are double the amounts available in trust funds.

The cause of the blunder, if it is such, made by the Department of the Interior appears to us to be its misty impressions of the relation of the Indians to the department. The department is trustee of their funds because the Indians are not all fit to manage their own financial matters. The Indians are wards under guardianship. If they are wards they can not also execute valid assignments of funds. They certainly can not be both under guardianship and independent of it. Congress will probably take action that will prevent such mistakes in future. But any such action must be humiliating to the department, for the actual decision to traverse the spirit of our legislation by supporting sectarian schools has been made by the Department of the Interior. Any attempt to throw off responsibility upon Indian petitioners is as vain as Aaron's attempt to throw upon his wards the responsibility for the Golden Calf.

DONATIONS ACKNOWLEDGED

No. 308.	Industrial Evang. Miss., India..	$5.00
No. 309.	Industrial Evang. Miss., India..	15.00
No. 310.	Industrial Evang. Miss., India..	5.00
No. 311.	Industrial Evang. Miss., India..	5.00
No. 312.	Industrial Evang. Miss., India..	7.00

BOOKS FOR THE MISSIONARY LIBRARY

A HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY. By William Cantor. With portraits and illustrations. 2 vols. 8vo, 500 pp. Each, 30s, *net*. John Murray, London. 1904.

These are the first two of four superb volumes which are to deal with a magnificent theme. The writer has done justice to his great subject, which is no small praise. The opening chapter is itself so invaluable a contribution to our religious literature that it compensates the purchaser for the price of the whole book. With a devout spirit the author traces the majestic march of a wonder-working God along the roadway of seemingly small and trifling events, proving how on a very minute hinge massive doors often turn, and that what men call mere "chances" are Divine providences.

With a master pen Mr. Cantor clothes the most prosaic facts and events with the attractive garb of fascinating poesy. He finds in the great religious awakening in the middle of the eighteenth century the real fountain whence sprang, with so many other movements and schemes, philanthropic and benevolent, for the home field and the world field, the Bible Society, with its numerous auxiliaries. Its real rise was thus in that wide concert of prayer to which Jonathan Edwards gave such impulse by his memorable "appeal" in 1747.

The author gracefully leads the reader to understand how the dearth of Bibles, especially in the Welsh language, led to the project for a society that should undertake to supply all such destitution of the Word of Life at home and abroad. But he beautifully records the incidental and scarcely subordinate blessings and benefits accruing from this, the main object in view. Just at the time when Christian missions were about being planted in every land on a new and world-wide scale, God thus raised up, in this society, the main coadjutor and "comprobator" of the work of preaching the Gospel to every creature in his own tongue wherein he was born. This society took its stand alongside missionary boards and committees, helping them to give the Word of God to these strange peoples, and thus not only aiding but establishing and making permanent the work of missions and putting a rock foundation beneath the native Church. Another incidental benefit was the unifying of Christians of every name. At a time when denominationalism was waging its wars of antagonism and the Church was divided into hostile camps, and regiments firing into each other instead of uniting against a common foe—at a time especially when prejudice that verged on persecuting hatred parted "churchmen" and "dissenters," this society furnished an *irenicon*. It became the first institution that ever emanated from a Christian nation for the good of all, and led the way in displacing sectarian separation and strife by harmonious fellowship and cooperation.

Lovers of the Word of God, and those who delight to follow His golden footsteps in history, and see the Hidden Hand shaping the details of earthly events, will not be content without at least a loan of these volumes; and the missionaries of the Cross everywhere will recognize a great missionary society in that grand organization that, after a hundred years, still holds on its way, translating, publishing, and diffusing the priceless Bible that is the corner-stone of all human salvation, pure family life, prosperous and permanent

Church organization. and national righteousness and exaltation.

THE BIBLE A MISSIONARY BOOK. By Robert F. Horton, D.D. 192 pages. 2*s.* 6*d.* Oliphant, Anderson & Ferrier, Edinburg and London. 1904.

This is a very suggestive statement of the relation of the new arrangement of the contents of the Bible according to critical views, to the acknowledged power of the Bible as a creative missionary force.

"There are two ways," says the author, "by which missionary zeal is created and maintained: one, the study of the missionary facts; and the other, the study of the Bible as the missionary book." To keep on to the latter is the object of this well-written and compacted argument.

The first point insisted on is that the New Testament should be considered apart from the rest of the Scripture, and first, as the flower should be observed before the root in attempting to come at the purpose of a plant. The New Testament, Dr. Horton finds to be, not in individual texts but in its entirety, charged with the missionary spirit. It is for all peoples, it must be for all peoples, to bring all into fellowship with God. Then he takes up the fourfold literature of the Old Testament, the Law and History and Prophecy and Miscellaneous Writings and Aims, to show how in their reconstructed form they are not less but more missionary in impulse than in the traditional arrangement.

His chapter on the Law and History seems to us to be inadequate, but the chapter on the Prophets is really striking and effective, and that on the Wisdom Books and the Stories and the Psalms of suggestive value.

The total impression from this brief essay—for it is hardly more—is that whatever may be the decision of scholarship as to the order and arrangement of the literature of the Bible, it must be, and continue to be, a mighty force impelling men to give themselves for the building of the Universal Kingdom of Jesus Christ.

THE JEWISH ENCYCLOPEDIA. A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Complete in 12 volumes. New York and London. Funk & Wagnalls Company. 1904.

Nine volumes of this remarkable work are before us, and the reviewer does not know which one of the many excellences of it to name first. We admire the courage of the publishers who were willing to spend the immense amount of money involved in the preparation of this great work without much hope of a large demand for, it on account of its necessarily high price. We congratulate the editors on having enlisted the services of the best class of scholars, both Jewish and Gentile, so that even the most critical reviewer is able to find very little fault with the scholarship of the work. We are charmed with the numerous illustrations, some of them real works of art, which contribute immensely to the value of the volumes.

The main excellence of this work is, perhaps, its general impartiality and reliability. Orthodoxed Jews, Reformed Jews, and Christians have worked together in harmony to produce the result. The majority of the subjects are treated from the point of view of the devout few, as well as of the modern, high-critical scholar. We might not expect that a Jewish encyclopedia would devote much room to subjects connected directly with missions to the Jews, but we regret that no attention whatever has been given to this important subject. Aside from this omission, we find scarcely anything to criticize from the standpoint of the missionary worker. We recommend

the work because in a scientific way, without any color, it presents the achievements of the Jewish people in different ages and different countries, and shows how much this only too often despised people has done for the world. To the Christian Bible student the Jewish Encyclopedia is of greatest value, because it imparts information which can not be gained anywhere else by the English reader (except he is a great Hebrew scholar), and sheds light upon many, many passages of the Bible hitherto almost or altogether misunderstood. To the missionary worker who desires to reach the Jews with whom he comes in contact, the "Jewish Encyclopedia" will prove of wonderful help. There he finds the authentic information which he needs concerning their customs, distribution, and religion, as well as concerning their literature, their achievements, and their prejudices. A copy of the Jewish Encyclopedia should be found in the library of every theological seminary and in the library of every college, for the use of young men and women who have consecrated their lives to the spread of the Gospel.

In the King's Service. Edited by Rev. Charles R. Watson. 12mo, 235 pp. Illustrated. Board of Foreign Missions of the United Presbyterian Church of North America. Philadelphia. 1905.

These six biographical sketches of men and women who have devoted their lives to service in Egypt and India are excellent examples of what missionaries are like and what they are doing. These chapters are for mission study classes, and include sketches of John Hogg, Martha McKnown, Sarah Lansing, Andrew Gordon, Sophie Johnson, and Robert McClure. The names are not well known outside of the United Presbyterian Church, but they stand for noble pioneer work. The book also contains some valuable hints for mission study classes, and a dozen interesting charts.

The Gould Prize Essays

The first edition of the "Helen Miller Gould Prize Essays" on the comparative merits of Roman Catholic and American Revised Versions of the Bible has been edited by Prof. Melanchthon W. Jacobus, of Hartford, and may be secured at 50 cents a copy from W. W. White, 541 Lexington Avenue, New York.

NEW PUBLICATIONS

Social Progress for 1905. Edited by Josiah Strong. 12mo, $1.00, *net*. The Baker & Taylor Co., New York. 1905.

New India. By Sir Henry Cotton, K.C.S.I. Revised edition, 1904. Kegan, Paul, French, Trübner & Co., London.

The Unveiling of Lhasa. By Edmund Chandler. Illustrated. Map. 8vo. $5.00. Longmans, Green & Co., 93 Fifth Avenue, New York. 1905.

The Opening of Tibet. By Pierce Landon. 8vo. $3.80, *net*. Doubleday, Page & Co., New York. 1905.

The Story of the Kongo Free State. By Henry W. Wack. Illustrated. Maps. 8vo. 650 pp. $3.50, *net*. G. P. Putnam's Sons. 1905.

An Observer in the Philippines. By John B. Devins, D.D. Illustrated. 8vo, 400 pp. $2.00. American Tract Society, New York. 1905.

The Color Line. By William B. Smith. 12mo, 261 pp $1.50. McClure, Phillips & Co., New York. 1905.

Hath God Cast Away His People? By A. C. Gaebelein. 8vo, 279 pp. Gospel Union Publishing Co., New York. 1904.

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Wilfred's Voyage. From London to China. Illustrated. (For children.) 1*s*. Headley Brothers, London. 1905.

In the King's Service. Biographical Sketches. Edited by Charles R. Watson. 12mo, 235 pp. Board of Foreign Missions of the United Presbyterian Church, of North America. 1905.

Orient and Occident. A Weekly Moral and Religious Magazine. Edited by Rev. W. H. T. Gardiner and Rev. D. M. Thornton, Cairo, Egypt. 1905.

Missionary Post Cards. 3*d*. Friends Foreign Mission Association, 15 Devonshire Street, London, E. C.

All the World. Issued quarterly in the interests of the Forward Movement of the Board of Foreign Missions of the Presbyterian Church. New York. 1905.

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GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Men's Missionary League The United Presbyterian Church of the United States have taken a noticeable forward step in the organization of a "Men's Missionary League," as a result of the resolutions passed at the semi-centennial convention in Pittsburg last December. It is recommended that such a league be organized in every congregation, "to promote more thorough intelligence regarding missionary problems, to offer united prayer for the coming of the universal Kingdom of Christ, and by example and effort to promote weekly proportionate and self-sacrificing giving to the work of the world's redemption." A constitution has been adopted, and an executive committee of seven has been appointed, with Thomas J. Gillespie as chairman. The headquarters of the league are at 616 North Avenue, West, Allegheny, Pa. May this movement spread to all denominations, and lead to an awakening of interest and an increase of self-sacrificing devotion to the world-wide work of Christ.

A Great Step Forward for Silver Bay It means much for the Kingdom that the Silver Bay Association for Christian Conference has secured the $100,000 needed to purchase and put to its uses the property located upon Lake George, where already for several years large summer assemblies have been held. The price paid was $70,000, less than half what the owner, Silas H. Paine, has expended upon improvements. A timber tract of 1,000 acres is included, and a lake full of islands, a hotel, and 7 cottages, able to supply 600 guests with board and lodging, an auditorium, steam laundry, boat-house, etc., with excellent and unlimited facilities besides for camping out.

Presbyterian Work for the Indians The Presbyterian Church (North) has missions among nearly 30 tribes in 15 states and territories, carried on by 27 white and 32 Indian ministers, with 81 white and 20 Indian teachers in cooperation. The churches number 96, with a membership of upward of 5,000, and some 2,500 in the Sunday-schools.

Work for Chinese on the Pacific Coast After toiling for more than thirty years among the Chinese in California, Dr. W. C. Pond declares that no one has ever taken hold of the work without becoming enthusiastic. He finds that the cream of this portion of the population is gathered into the schools and churches, that the Chinese are a very responsive people, the lives of the converts compare very favorably with those of American Christians, and they have much of the spirit of the first disciples in seeking to win others. None of the American churches comes up to the standard of giving set by the Chinese. About 300 contribute $5,000 annually for church work and missions. They have a missionary society which works in China, and has one church building seating 1,500. One of their Christian Endeavor societies beats the whole world in its benevolent contributions. About 20 Chinese students are found in Berkeley University.

World-work of the Bible Society Rev. H. O. Dwight, Secretary of the "Bureau of Missions," has recently written as follows:

The American Bible Society gathers together experiences from

all the world, for it is the very right arm of every American missionary society at home and abroad. Its presses are not only at the Bible House in New York. Missionary or other printing establishments at Shanghai, China; at Yokohama, Japan; at Bangkok, Siam; at Beirut, Syria; and at Constantinople, some of them working while we sleep, are continually filling orders for the Bible Society. The Beirut Press reports that 75 per cent. of its output was on orders from Egypt, which is waking up. In two days orders for 28,900 volumes of the Bible, or parts of it, came up from the land where Moses received his commission to speak to the people for God. The Beirut press printed in 1904 nearly 5,750,000 pages more than in 1903, and nearly all of this increase was on work for the American Bible Society. Yokohama is another great printing center. Its presses in 1903 turned out in Chinese 59,000 copies, in various Filipino dialects 100,000 copies, and in Japanese (one-half of the expense falling to the American Bible Society) 235,000 copies of Bible, Testaments, and portions of Scripture. From all of the Bible Societies foreign printing centers together 841,068 copies issued during 1903, in addition to the 929,823 copies which issued during tbe same time from the Bible House in New York.

The Labrador Moravian Mission

From a review of all the work of the Moravians (Unitas Fratrum) in 1904, published by Pastor Bechler in *The Evangelical Missionary Magazine* of Basel, we take the following interesting statements concerning the work in Labrador. This work celebrated its one hundred and fiftieth anniversary three years ago, and the station at Nain, which was founded in 1771, is still in existence. Pastor Bechler estimates the number of Eskimos living near the coast at about 2,000 (a little lower than other authorities), but he questions the truth of the oft-repeated statement that the Labrador Eskimos are dying out. The greatest danger to these Eskimos comes from the numerous New Foundland fishermen who annually visit the coast and deprive the inhabitants of their at best slender living. The missionaries pay especial attention to these visitors, and also to the white settlers in the southern part of Labrador. In 1904 the laborers moved forward into new heathen territory. The peninsula Killinek (Kikkertanjak, in Eskimo) was occupied, so that it now will now be possible to reach the Eskimos on the western coast of Ungava Bay. This is the very territory which the Moravians tried to occupy a hundred years ago, but from which they were ejected by the Hudson's Bay Company. At present the Labrador Mission of the Moravians has 7 stations, 1,300 communicants, 12 ordained missionaries, 6 lay helpers, and 1 physician who is in charge of the hospital at Okak. The first Eskimo newspaper made its appearance 2 years ago, but is written and printd by the missionaries.

EUROPE

The L. M. S. in a New Home

Says the *British Weekly* of February 9th: "An important event of the week was the opening of the London Missionary Society's new house at 16 New Bridge St., E. C. Over 1,000 delegates attended from Congregational churches in England and Scotland, and the City Temple was filled for three days with enthusiastic audiences. More than a hundred years ago this great society began its operations in a single room at Mr. Hardcastle's warehouse in Upper Thames Street. Seventy years ago it entered on its Blomfield Street house, but these premises have long been inadequate to the rapid development of the work. The new house occupies one of the most conspicuous positions in the city. It is close to the Bible

House and the Church Missionary Society. Among the principal features of the celebration were Dr. Horton's great sermon at the City Temple on Monday evening, the very able paper of the Rev. George Cousins on changes in missionary methods, and the conference on Tuesday morning on the policy of advancement or withdrawal. The spirit of the meetings proved that missionary interest is growing steadily among the churches, and that victories yet undreamed of may await us in the new century.

The London Society as Seen in Figures The London Missionary Society (Congregationl) is second only to the Baptist (Carey's) for age, dating from 1795. It occupies 8 fields, and has gathered a church membership of 74,786, besides 525,000 native adherents. The largest numbers are in Madagascar, where, notwithstanding the political difficulties of the past ten years, there are nearly 30,000 members and 57,000 adherents. Next to Madagascar comes Polynesia, with more than 16,000 members and 38,000 adherents. In China the figures are 12,726 members and 10,435 adherents. The number of ordained native ministers is 11 in China, 43 in India, 505 in Madagascar, and 366 in Polynesia. The native churches contribute nearly $110,000 annually to the society's income.

Christian Endeavor in Europe Mr. Stanley P. Edwards sends out the first number of a new Christian Endeavor monthly, *European Christian Endeavor*. The first words of the first page announce that during the six months since the European Contion in London, 1904, there have been formed on the Continent 219 NEW SOCIETIES! There were then 496 societies. There are now 715, distributed as follows:

Austria	10
Belgium	1
Bohemia	7
Bulgaria	15
Denmark	1
Finland	19
France	100
Germany	236
Hungary	13
Italy	7
Norway	5
Portugal	2
Russia	5
Spain	47
Sweden	218
Switzerland	19
Turkey	10
	715

Greece and Holland alone are unrepresented. The topics and daily Bible-readings for 1905, however, have been translated into Dutch.

Great Britain's 400,000,000 The British Empire number 400,543,713 citizens. The recent completion of the Cape census enables the total to be made up. The 11,876,745 square miles of which the Empire consists contains about 36 inhabitants per square mile.

The following table gives the figures in detail;

GROUP	*Area* *Sq. Miles*	*Population*	*Natives of U. K.*
United Kingdom	121,392	41,609,091	All
In Europe	3,703	472,502	31,854
In Asia	1,849,259	300,604,864	117,669
In Africa	2,689,297	45,146,972	222,118
In America	4,036,871	7,525,815	395,113
In Australasia	3,176,223	5,184,469	885,296
Total, British Empire	11,876,745	400,543,713	43,261,141

This huge area includes nearly one-fourth of the land surface of the globe and more than one-fourth of its population!

British Bequests to Missions The *C. M. S. Missionary Intelligencer* reports that the late Mrs. Isabella Bird Bishop left several bequests for missionary work, and especially medical missions, in which she took the deepest interest. The Edinburgh Medical

Mission and the C. M. S. receive each £1,000, and, in addition, the former mission is left £800 to found and endow a bursary, to be called "The John Bishop Bursary," and the C. M. S. £1,000 toward the permanent endowment of the John Bishop Memorial Hospital in Kashmir, and £500 toward the society's hospital at Hang-chow. The Zenana Bible and Medical Mission, the China Inland Mission, and the mission hospital at Mukden of the United Free Church of Scotland, all receive £500. It will be noted that the total of Mrs. Bishop's bequests approximates to $30,000.

Mildmay Mission to the Jews The December number of *Trusting and Toiling*, the monthly magazine of this organization, contains a full review of the year's work in London. From this it appears that the opposition of the Jewish rabbis and leaders, which has been stronger since the beginning of October than it was for many years, has had very little influence upon the common people. The preaching services, the open-air meetings, the adult night-school, the dispensary, the sewing-classes for Jewesses, and the children's night-school and classes for elder girls, have been as well attended during the closing months of the year as they were before.

One is amazed, as he reads, to note how many agencies are successfully employed in overcoming the deep-seated prejudices of the Jew against his Christian neighbors and their religion, and can not but rejoice over the open door which the Word of God is finding among his chosen people. The Central Hall, the home of the mission, has 5 floors and 41 rooms, and is probably the most commodious Jewish mission hall ever built; yet it is already too small. The number of attendances of Jews, Jewesses, and Jewish children during the year was more than 60,000. In regard to conversions, the review says: "We have to consider and praise God for the scores and scores, and scores and scores, literally, who have publicly confessed faith in Christ by baptism, several of whom are already useful missionaries in the Jewish field. Among the 300 Jewesses who gather weekly in our sewing-class there are many who, tho unbaptized, confess to the ladies their faith in the Lord Jesus Christ, and that they pray to God in His name."

The number of New Testaments and portions distributed by the mission among the Jews throughout the world is now 1,300,000. M.

Statistics of German Missionary Societies From Dr. Grundeman's annual statistics of German Protestant missionary societies in the *Allgemeine Missions - Zeitschrift* (Berlin, January, 1905), we note that 23 German societies are sending the Gospel to the heathen. The oldest and largest of these is the Unitas Fratrum (Moravian), founded in 1732, and employing more than 300 European workers in 137 stations. Its communicants number 32,850, or including baptized but unconfirmed men, women, and children, 94,955. The expenses of this society in 1903–4 were more than $450,000. The 23 German societies have 598 main stations, 995 European missionaries, and 117 female workers. 158 ordained and 2,782 lay native helpers are employed, and in 2,023 schools 112,457 scholars received instruction during the year. More than 50,000 heathen were being prepared for baptism, and 437,969 baptized heathen are members of the churches. The expenses of these 23 societies amounted to about $1,750,000.

American Board's Work in Austria After more than thirty years of toil on this stony ground, the American laborers number 2, with their wives, 14 native preachers, and 7 other natives. Eighteen churches have been gathered, with a membership of 1,497, and adherents to the number of 5,650.

A Wide-spread Awakening in Bulgaria Mr. Thomson, of the American Board Mission at Samokov, reports a remarkable spiritual movement in many parts of that district. The native Christian pastors and preachers have an organization called the "Preachers' Brotherhood," which at its annual gathering last August felt stirred to pray and plan for revival among the churches. Mr. Thomson writes: "The first thing that opened our eyes was when our autumn conference met at Ichtiman in October. Work has long been carried on there, but with very meager results. When we arrived we found that very great interest had been excited in the town, and we had large and sympathetic audiences. The little church was crowded, and the aisle and windows and door filled with a standing mass of listeners. At that conference plans were made for holding special evangelistic meetings in the churches, to be preceded and followed by times of special prayer and work. When this Samokov church held its meetings the interest was so extraordinary that we had to continue them longer than expected. Samokov has seemed to be a hardened, God-forsaken town which nothing could move, and yet, when these special services were advertised, night after night the church was crowded with audiences of between 400 and 500, and a very deep impression has been made."

Church Union in Italy Word has been received of the consummation of negotiations which have been going on for more than a year looking toward the uniting of the Evangelical Church of Italy with the Methodist Episcopal Church in Italy and with the Wesleyan Methodist Church. The churches and stations which come to the Methodist Church by this union are scattered all over Italy, from Udine in the extreme north to Scicli, the southeastern part of Sicily. By far the larger number of the stations, however, are in central and northern Italy, most of them within the bounds of Rome district. By this union there have been united 16 stations, having a total membership of about 500, besides 200 probationers. There are good schools at 3 points. In 6 of the cities or towns there is good church property, estimated to have a total value of about $47,000. The most valuable church properties are in the cities of Venice and Leghorn, in the first of which the Methodist Church hitherto has had no church property. Of the stations already mentioned only 2 are in cities — namely, Venice and Pisa, where our Church is already at work.— *World-Wide Missions.*

The Work of the Waldensians The oldest and strongest of the Protestant churches of Italy is, of course, that of the Waldensians. They are not large numerically, but are strong in faith and in devotion to Christ, and are doing a magnificent work among their fellow-countrymen. Last year they reported a membership of 13,400, with 104 pastors, 11 of whom are in foreign lands, most of the remainder laboring as home missionaries in Italy. In this home mission field are 139 ordained and unordained workers and 6,555 members, of whom 832 were added during the past year.

ASIA

The Bible in Siberia An agent of the British and Foreign Bible Society says: "Our colporteurs in Siberia, while not relinquishing their normal duty of selling the Scriptures, have also been occupied since hostilities began in free distribution among the Russian regiments, as these were on their way eastward to the seat of war. The reports from April to the beginning of October show that altogether 23,500 copies have been thus given away. Nearly 13,000 of the books were the Four Gospels in Russ, and about 8,500 were copies of the Russ Psalter. The chief center for this distribution is the railway station at Cheljabinsk, on the Siberian railway, east of the Urals, where the transport trains all halt on their journey. Here our depositary Michailoff, in six months, has given away no fewer than 17,500 copies. His journal shows us vivid glimpses of how the society's gifts were received."

A Half Century of Growth in Central Turkey On the 3d of December last the Protestants of Marash celebrated the fiftieth anniversary of the organization of the First Evangelical Church of that city. The present edifice, in which a meeting was held, will accommodate 1,500 people, but it was necessary to repeat the services, first for men only, and then for the women, and the church was filled at both sessions. At the communion service 1,000 church-members were present. The fact was recalled that the first evangelical Christians, when they began to study the Bible, met in a ditch outside of the city, and when the church was formed, December 3, 1854, it had only 16 members, and the place of meeting was known as the "Pumpkin Shed." From these humble beginnings the work in the city of Marash has grown, until there are now 3 churches, with nearly 1,400 members.—*Missionary Herald.*

Scots and Danes Cooperating in Arabia The Danish Lutheran Church is carrying on mission work in Arabia, and its representative, the Rev. Olaf Höyer, is now at Sheikh Othman. As the result of most friendly negotiations, and with the approval of all parties concerned, an agreement has been made for cooperation in the work for three years, after which further arrangements may be made. The result of this agreement meanwhile is that the two Churches join in carrying on the mission, which is still recognized as the Keith-Falconer Mission of the United Free Church. The Danish Church will have charge of the scholastic and industrial part of the work, and the Scottish missionaries of the evangelistic and medical work. But each will help the other as required. The arrangement is another illustration of that happy trend toward union which shows itself in Churches that realize the common end for which they live and labor.—*Missionary Record.*

Bible and Hospital Work in Arabia The Arabian Mission of the Reformed (Dutch) Church tells of 17 extended tours in localities never before visited by missionaries or colporteurs. The number of Scriptures sold on these journeys was 2,160. In addition 1,635 were disposed of at the Bible-shops, 200 by missionaries, and 18 given away—a total of 4,013 in 17 languages. Of these, 3,523, or nearly 88 per cent., were received by Moslems. An entrance has at last been obtained into Kuweit, where a new out-station is to be worked by native

agency. At Busrah there were 9,928 dispensary cases, and at Bahrein the Mason Memorial Hospital has now had its first full year of operation. The patients numbered 16,939. A windmill, given by the young people at home, and installed in the hospital compound, performs good service. Here is found the one school connected with the mission, with 36 scholars, of whom all except 10 are children of Moslems. Work among women, also, is as yet confined to this place. Two hundred and thirty houses were visited, and a weekly prayer-meeting had been begun.

Methodist Jubilee in India Planned For

The North India Conference of the Methodist Episcopal Church convened in Lucknow for its forty-first annual session on January 5th and closed on the 11th. Of the 100 members whose names are on the rolls, 84 responded to the roll-call, and of the W. F. M. S. ladies there were 38 in attendance.

The closing sessions were devoted to a consideration of the celebration of the Jubilee in 1906–7. An interesting report by a special committee was brought in and adopted with great enthusiasm. Among other suggestions, were the following:

(1) That spiritual interests be paramount; (2) that the lapsed and neglected of all classes be reclaimed; (3) that special efforts be made for reaching accessible non-Christian classes, but that we confine ourselves to no particular classes; (4) that new churches be built and congregations be organized; (5) that an average of one rupee per member be the minimum amount to be raised; (6) that we pledge ourselves as a conference to give one month's salary for the fund; (7) that our celebration be held at Bareilly, and, if possible, the Central Conference be brought there to hold its session at the same time; (8) that prominent Methodists of America be invited to visit us at that time; (9) that we recommend the establishment of a Bishop Thoburn Missionary Endowment of $30,000 in each conference; that the fund in this conference support a missionary in Pauri, Garhwal, the scene of a most interesting part of Bishop Thoburn's apprenticeship.

A Native Missionary Society in India

Following up the interesting testimony to the spontaneous evangelistic movements of Indian Christians has come to hand a deeply interesting document—the first annual report of the Indian Missionary Society of Tinnevelly, written in a tone that causes us profound thankfulness. The spontaneity of the movement is one of its most encouraging features. The necessity of obeying the Savior's last command, if spiritual life is to be preserved, was borne in with power upon the hearts of some of the native leaders five years ago, and has issued in the establishment of a society, having for its object the spread of the Gospel by Tinnevelly Christians in unevangelized districts of India and other countries. Samuel Pakkianadhan, who had been largely instrumental in founding in Tinnevelly the Children's Special Service Mission, was the first missionary to be sent forth in 1903, proceeding to the Khammamett district in the Nizam's territory, among a population of 60,000 destitute of the Gospel. A total contribution of Rs. 1,443 for the year has been given by native Christians to the funds of the society. In addition to this effort, companies of lay evangelists have been sent out during the year into the Tinnevelly district on preaching tours with marked success.

In Memory of Dr. Murdoch

Good, cheap literature for the masses is necessary for the best results in missionary work. The pioneer of this work in India,

Ceylon, Burma, and the East was the late Dr. John Murdoch, who passed to his heavenly home on August 10, 1904, in Madras. He spared not himself in seeking India's highest good, but spent his life and substance to provide Christian literature for the masses. It is now proposed to build in Madras a memorial that will continue and increase the work he had so deeply at heart, and will serve as headquarters for the Christian literature and the religious tract societies. A large representative committee has been formed to receive contributions toward the fund of $3,500 which is needed. Friends in England can send their subscriptions to the Rev. G. Patterson, Secretary of the Christian Literature Society, 9 Duke Street, Strand, London, W. C., or to the Rev. H. Gulliford, Memorial Hall Compound, Madras, India.

A Remarkable Story from Burma

From the Baptist mission station at Kengtung among the hill tribes of Burma, comes another cheering story of readiness to receive the Gospel. It was two years ago that the first of the Muhsos—a tribe of 16,000—confessed Christ, and the first converts were baptized last October. The seed has taken root, and there are promises of an abundant harvest. Villages that were debauched with drink two years ago have so completely reformed that it is said to-day there is in them not one who drinks. This district is located near the Chinese border, about 250 miles southeast of Mandalay. The Baptist missionaries at work there tell a remarkable story of two native teachers from China who came to the mission with about 60 followers. They had been traveling for 14 years preaching to the Muhsos to turn from evil because "God was coming soon." At last they said they had found Him in the Christian God. The told of traditions of their tribe, similar to Karen traditions, with an account of the creation, Fall, Flood, and Ten Commandments, corresponding closely to the Biblical accounts. They also say that God once dwelt among them, but has gone away. There seems to be an almost universal belief that foreigners would bring them the knowledge of the true God. For some years they have worn cotton cords about their waists, to indicate their purpose to believe in one God and to express their hope that the foreigner would soon come to teach them. When Mr. Young, the missionary, first visited some of their chapels, they cut these cords and carried out votive offerings, saying that since he had told them of Christ they no longer needed these things. These people seem wonderfully prepared for the Gospel truth. They have leaders ready to become native preachers, and multitudes are flocking to Christ; 110 were baptized in one week. This is an open door which presents a great opportunity to extend the Kingdom of God.

Light Upon the Situation in China

A fascinating light upon the situation in the East is thrown by another year's story of that interesting "Society for the Diffusion of Christian and General Knowledge Among the Chinese." Possible friction between the East and West is shown to be beyond compute, owing to the almost entire lack of mutual interests on the higher plane. War is a constant and fearful menace unless "education and Christian charity" extends its influence at once and rapidly in China. The Chinese are waking up, but are depending too much upon Japanese tutelege for the as-

surance of the best results. Japanese professors are coming to China, and picked scholars by the hundreds from every province are being sent to Japan for education. As, however, Japan is not professedly a Christian nation, it is necessary that those nations who have the fuller light should immediately exert their influence in China.

The Christian Church has already worked wonders. It was the first to translate Chinese literature into Western languages. It was the first to open modern schools in the East for men and women. It was the first to introduce the training of medical men and women along modern lines. It was the first to travel far and wide and lecture on the comparative merits of the different civilizations and religions. It was the first to start the press in the Far East. It was the first to prepare text-books for the use of modern education. It was the first to prepare books on general subjects of all kinds, setting on foot great reforms.

In 1901 the Roman Catholics had in China 904 European priests, 471 native priests, 720,540 converts, 3,584 schools, and 60 colleges (mainly theological). Protestants who have only been working 60 years now have 1,233 male missionaries, 6,388 native workers of both sexes, 112,808 communicants (representing a Christian community of about 500,000), 1 0 high schools and colleges, 1,819 day schools with 40,000 pupils. There should be, says this story of present conditions, a model Christian college in every province, and at least one model Christian university for all China. The subject of peace is one which interests the Chinese, and they are looking forward to the possible "evolution of a Supreme Court with the leading nations of the world united to forbid further war."

At a recent conference in Shantung the leaders of Confucianism, Buddhism, and Taoism, and other religions, met with the missionaries to consider how to revive religion in China. Over 30 Mandarins and the leaders of all religions attended and took a friendly interest in the discussions. The missionaries in Shantung were invited to elect three of their numbers to meet the governor of the province to consider the best methods of understanding between Christian missions and the authorities. The governor asked for copies of the New Testament to present to his subordinates, that they might better understand the aim of Christians.

The report calls for at least three literary missionaries for each province, who shall give themselves up to translation and the circulation of Christian literature wide-spread about them. It is certain that China is ready for such movements.

The Missionary Forces in China The latest statistical summary for all missions in China is that furnished by Dr. Hykes, Agent of the American Bible Society, in the *Chinese Recorder*, January, 1904. His total of Protestant missionaries is 2,950, classified as follows: men, 1,233; women (married), 868, (unmarried), 849. Of this number, 1,483 are British, 1,117 are American, and 350 from the European Continent. Sixty-seven regular missionary societies are represented, and of this number, 25 are American, 19 are British, 22 are European, and 1 (China Inland) is international. There are, besides, 32 missionaries not connected with any regular society. Bible and tract societies and Y. M. C. A. workers form a valuable additional contingent in the missionary ranks of China. The China Inland Mission reports the largest list of work-

ers—622; followed next by our own Presbyterian Mission, with 233, and the Church Missionary Society, with 219, and the Methodist Episcopal Church, with 173.

J. Hudson Taylor Returning to China The Rev. J. Hudson Taylor, founder of the China Inland Mission, has been resting in quiet retirement in Switzerland during the past four or five years on account of a complete breakdown in health, which rendered him unfit for work of any kind. During the past few weeks, however, he has been feeling so much better that he has decided once more to undertake the journey to China. He recently returned to England, and sailed for America on February 18th. After a brief stay in this country, he will leave for the land which he first entered as a medical missionary fifty-one years ago. He will be accompanied by his son, Dr. Howard Taylor, and Mrs. Howard Taylor (*née* Geraldine Guinness).

Memorials in China The past few months have been notable for the number of memorial buildings opened or projected in China. On October 4th a fine new hospital was dedicated at Paoting-fu in memory of Dr. George Yardley Taylor, who, with Pitkin and others, died as martyrs there during the Boxer uprising. Many Chinese officials attended, and the people of 13 neighboring villages presented the hospital with a red silk banner on which was inscribed in gold letters the sentence: "This place bestows mercy on the Chinese People." In the same city has been opened a Hodge memorial hospital for women.

At Swatow, Southeastern China, a theological seminary is to be erected as a gift from the veteran missionary, Dr. William Ashmore, and his family. This was announced on Dr. Ashmore's eightieth birthday. The Presbyterian station at Canton has received a similar gift from some of its missionaries. Rev. Dr. H. V. Noyes and his wife and their son, Rev. W. D. Noyes, have given funds for a building for the theological seminary at Canton as a memorial of Mr. R. V. Noyes, who died at Canton last year.

Another memorial building—but to a veteran missionary happily still in service—is that at Hankow for the theological school of the London Missionary Society. This was made possible largely through the generosity of Dr. Griffith John himself. Steps have been taken to secure funds for Griffith John jubilee buildings to house the Central China Religious Tract Society, of which Dr. John has been president for over 25 years.

A Railroad Benefits Missions It may seem strange that a German railway, built in China, should have a beneficial effect on American missions, but such is the expectation. The Tsingtau-Chinan Railway, which has just been completed, is 250 miles long and cost $14,000,000. It was built with German capital, and is under German control, altho China has the difficult and delicate task of guarding it. The road connects three important Presbyterian mission stations, Tsingtau, Wei-Hsien, and Chinan-fu, and several intervening stations of English Baptists. Its opening is opportune, from a missionary standpoint, because it will aid greatly in the union education plans of the religious bodies named. Nearly 9,000 Christians, about two-thirds of the entire Protestant population of Shantung Province, live within fifty miles of this new railroad on either side.

Missionaries in Mukden The battles raging around Mukden call especial attention to that as a missionary center. Some of the Irish and Scotch Presbyterian missionaries, who, before the Russo-Japanese war, accomplished so much in Manchuria, are still in the field, tho the battles are raging around them. General Kuropatkin's army is quartered in that region, and Dr. Christie, writing from Mukden October 15, 1904, speaks of the attacks as going on incessantly, the booming of the artillery being sometimes terrific. The villages around Mukden have been completely destroyed, and thousands of refugees are flocking into the city, some of them bringing a few of their belongings. But the majority had left all behind them. He reports that there were at that date 20,000 refugees in that city, and crowds of starving women and children were gathering daily about the gates. The Red Cross and the Refugee Aid Society are cooperating with the missionaries, and are doing all that is possible for the relief of the poor people. The native officials are extending their sympathy and help, subscribing liberally to the funds. The Chinese viceroy has appointed two officials to sit with the missionaries in committee, and they are working harmoniously together. Dr. Christie reports that they have at present 36 refuges, in which 5,500 people are daily fed and housed, while a thousand more are provided with food to take to their homes. The wounded are all about them, and they are doing what they can to bring these sufferers on stretchers to the hospitals.

An American's Gift to Korea The new Severance Hospital at Seoul, Korea, has been made the subject of a special report to the State Department by the Hon. Horace N. Allen, American Minister to Korea. The funds necessary to complete the entire hospital plant, amounting to about $20,000 gold, were donated by Mr. Louis H. Severance, of Cleveland. The current expenses are met by the Board of Foreign Missions, by receipts from some of the patients, by professional fees received by the physicians from foreigners, and by the voluntary contributions of friends. Mr. Allen's report gives a full description of the buildings and equipment of the hospital. The buildings are modern in construction, with every provision for the comfort of patients, and every arrangement to facilitate the work of the medical, surgical, and nursing staff. The main building accommodates 30 patients, and can be made to receive 40 in case of necessity. Other buildings are accessory, and among others include an isolation ward. A Pasteur's institute has been established, and facilities have also been provided for the modern treatment of tuberculosis. A laboratory is furnished for all bacteriological investigation, and apparatus is also provided for asceptic requirements, for proper fumigation, for the use of hot air, compressed air, the treatment of the nose and throat, for X-ray examinations, and other electrical facilities.—*Assembly Herald.*

Scenes in a Japanese Hospital A C. M. S. missionary at Kokura, Japan, describes a service with the wounded in hospital there. When permission was given, the condition was laid down that there must be neither a long sermon nor loud singing. The Japanese ladies of the four Christian churches—Methodist, Baptist, and Episcopal—sang to the soldiers, and a Southern Baptist convention missionary did the preaching. The officer who

gave the qualified permission listened throughout, and then declared it so good, that such a service might be held every day. One does not know whether to be most pleased at the softening of the Japanese through need in a great crisis, or at the union of the Christian denominations in a purpose to use for their Master the opportunities of the crisis.

A Flourishing Christian College in Japan

Few institutions of learning have a more interesting history than the Doshisha, founded as it was by Joseph Neesima. In 1889 the Doshisha had 900 students, and of those of them who were heathen no fewer than 172 came forward within that year to confess Christ. After the death of Neesima it appeared for a time as tho the distinctively Christian character of the institution would be suffered to fall into abeyance, but happily that disaster was averted, and the Doshisha is now under the managemeet of the American Board. The number of students in it is just over 500, of whom 23 are in the theological department, and 110 in the female department. The list of graduates contains the names of about 1,000 men who, with but few exceptions, have remained true to the high ideals of Christian service. Of these over 80 are preaching, 161 are teaching, 221 are in business, 156 are engaged in further study, 27 are officials, and 16 are editors. These men have had no small share in making Japan what she is proving herself to be.

AFRICA

A New Mission in the Eastern Sudan

Perhaps foremost among the happenings of the last month should be named the announcement of the Church Missionary Society in relation to beginning work far up the Nile, adjoining Uganda upon the north, lying between Abyssinia and the Kongo Free State, coupled with a ringing call in the *C. M. S. Missionary Intelligencer* for men and money in order that a great opportunity may be improved. The British authorities have steadfastly refused to allow evangelizing work among the fanatical Moslems of the Khartum region, but put no hindrance in the way of efforts to reach with the Gospel the millions of pagans dwelling farther south. The United Presbyterians of this country have opened a mission upon the Sobat, the Austrian Roman Catholics one in the Bahr el Ghazal and region, the C. M. S. is likely soon to follow with a third. The undertaking proposed is to include in addition to evangelistic effort that which is medical, educational, linguistic, and industrial. This is the call:

A band of men is required at once—men of practical capacity, manliness of character, good physique, tact and judgment; above all, men full of faith and the Holy Spirit. Who will offer? And who will help to support such a mission?

Literature for Moslems

The importance of Christian literature for Mohammedans can scarcely be overestimated. These people have an innate reverence for the printed page and tracts can not hear "back talk." The "Nile Mission Press" has been started on an unsectarian basis to scatter Christian books and leaflets among Arabic-speaking people. The Beirut press has had remarkable success in this same work. A press has now been set up in Cairo, under the management of Mr. Arthur T. Upson. A new weekly religious paper has also been started in Cairo called *The Orient and Occident.* It is printed in Arabic and English, which lan-

guages, being read in opposite directions, conveniently meet in the middle.

Remarkable Progress in Central Africa The statement is abroad, and appears to be in full accord with the facts in the case, that twenty-five years ago there was not a single school in Central Africa; to-day there are nearly 170 in the Livingstonia Mission alone. Twenty-five years ago no one in Central Africa knew a letter of the alphabet; to-day there are more than 20,000 scholars in the schools. Twenty-five years ago there was no Christian in all the country; to-day 300 native teachers preach Christ in the villages every Sabbath day. Twenty years ago there was but one inquirer after Christ; last year there were more than 3,000 catechumens in the baptism classes, and in a single day, at one of the stations, more than 300 adults were received by baptism into the Church of God.—*Southern Workman.*

Work Begun in Greater Uganda Toward the end of the summer last year Bishop Tucker made a journey through the eastern half of his diocese, which is likely to result in the opening of a mission in Kavirondo. In a private letter to a friend, the Rev. J. J. Willis, who accompanied the Bishop, wrote on October 27th :

Last July and August I had a most interesting journey with Bishop Tucker through Busoga to Mount Elgon, and then southward through Mumia's to the Kavirondo country, whence I went on alone to visit the Lumbwa country. One practical outcome of that journey has been the definite location of myself to work in Kavirondo, probably in the neighborhood of Port Florence. At present the only mission at work in that country is a Quaker mission, with a single station some twenty miles from Port Florence. Kavirondo has a population of probably 1,500,000, whereas that of Uganda is now under 700,000. Yet all our efforts have so far been centered on Uganda. Lately we have been extending more thoroughly, entering the Acholi country to the north, and now Kavirondo country to the east. I do not expect that the work in Kavirondo will compare with that in Uganda for rapidity of results, as the people are very different and much lower in the social scale. In Uganda a great deal has been done through the influence of the chiefs, and where a chief became a Christian all his followers naturally were prepared to listen to the Gospel; but in Kavirondo there are no really important chiefs, and the work must begin in the individuals.

Port Florence, the terminus of the Uganda railway, lies at the head of Kavirondo Bay, a large shut-in gulf on the northeast of the Victoria Nyanza.—*C. M. S. Gleaner.*

Trouble in Southwest Africa The Rhenish missions in German Southwest Africa are still in deep trouble. The Herero tribes have been driven off from the German settlements. But a rising among the Namaqua Hottentots farther south has forced the Rhenish Society's missionaries to withdraw from most of their stations among them. The leader of the Namaqua insurrection, Henry Witboi, is a Christian who was thoroughly trusted. He has been convinced that the "Ethiopian movement" leader in that region is a prophet sent from God to free the blacks from white domination, and he has thrown himself heart and soul into the plans of those who are preaching a black Church for black men in Africa.

One of Witboi's first acts after deciding to revolt was to kill one of the Rhenish missionaries, Mr. Holzapfel, a layman stationed at Rietmond. On the 3d of October Mr. Holzapfel received a letter

from Captain Witboi, who was then staying at Rietmond, demanding all the cartridges and all the powder on the reservation farm, because he (Witboi) had "broken with the German government." Holzapfel hastened to the captain and tried to turn him from his design, but Witboi maintained his demand. The brave missionary positively refused to give up the ammunition, and returned immediately to his house and hid the gunpowder in a safe place. The next morning a wagon stopped at his door. The captain had ordered his men to make the Holzapfel family immediately get into the wagon to be taken to the Boer farm near Marienthal. This was the place where shortly before the government official von Burgsdorf had been shot. When they reached the place Mr. Holzapfel was harshly ordered to get out of the wagon. The men would hardly give him a respite that he might pray with his wife. He prayed also for his murderers. Then he climbed down from the wagon, and was shot before the eyes of his wife. So he died, because he had done his duty —died at the hand of Christians to whom he had brought the Gospel! Two other missionaries—Berger, of Gokhas, and Spellmeyer, of Gibeon —shortly afterward came to Marienthal. They escaped the same fate only through flight on their swift horses.

Roman Catholic Missionaries in German East Africa Pastor Paul, of Strehla, Saxony, summarizes in his bulletin of missionary news for January 26th statistics of Protestant and Roman Catholic missions in German colonies, which have been published by the *Kolonialblatt.* A curious fact appears in these tables. It is the strong Roman Catholic missionary force concentrated in German East Africa. In this colony there are 58 Roman Catholic stations and 272 missionaries, of whom 77 are women belonging to religious orders. The missions maintain 295 schools with 17,833 scholars, and report 25,707 Roman Catholic adherents. In the same colony 6 Protectant societies (4 German and 2 English) have 60 stations, 123 missionaries, of whom 15 only are unmarried women (wives are not included in these tables), 227 schools with 10,073 scholars, and 5,414 baptized Christians. A large area in German East Africa on the south of Lake Victoria Nyanza and extending to Lake Tanganyika is entirely in the hands of the Roman Catholics. In that region are concentrated one-half of the missionaries and Roman Catholic converts in the whole of the great colony.

The Swedish Evangelical Society in East Africa The mission to the Gallas in East Africa, begun by the Swedish Evangelical National Society in 1865, is to be counted among the most difficult missionary undertakings. The fanatical Arabs of Somaliland have thus far successfully opposed every effort to reach the southern tribes of the Gallas. The northern Galla tribes, now included within the bounds of Italian Somaliland, are beginning to show signs of the fruit of faithful Christian labor. The Evangelical National Society reports among these Gallas now 9 stations, 17 missionaries, 5 sisters, 3 native pastors, 24 native helpers, and about 600 communicants.

A Step Forward in South Africa A few months ago the various representatives of the eight missionary societies working among natives in Durban, Natal, formed themselves into a United Mission.

aries' Meeting, for prayer, conference, and mutual help. One important outcome of this has been a meeting for the native preachers in Durban and district. The first gathering was held on Wednesday, January 18th, and there were present some ninety natives, twenty missionaries, and forty other white people. Seven nationalities were represented—English, American, Swedish, Norwegian, Danish, Zulu, and Xosa.

Mr. Hans Nilson, of the Swedish Holiness Union, was in the chair, and gave an address. Other missionaries also spoke, the prevailing thought being the unity of believers, and the harmony which should characterize their fellowship and service. Two native ministers spoke most effectively. One said, in the course of his address: "I have been in the Lord's work in Durban for ten years, and I have never seen such a meeting as this." All expressed joy over the spirit of the gathering, and it was unanimously voted to hold another in the near future. It is a remedy for Ethiopianism.

The Situation in Madagascar The present situation of missions in Madagascar is a difficult one because of the bearing of French officials. The Paris Evangelical Society finds there a blind hostility to everything religious. Secular lectures Sunday mornings and games and gatherings of all kinds Sunday afternoons are eagerly attended. European infidelity is pushing a dangerous propaganda among the natives, who are poorly prepared for weighing philosophical teachings, and are sometimes confused by the contradictory forms of belief and of conduct which invite their support. Some churches are shaken by deep-seated movements—here religious movements, true awakenings of conscience mingled with curious and disquieting elements; there political movements, shaking the confidence of the Malagsy people in their missionaries and pushing the communities toward an independence for which they are not ripe. Meanwhile the best minds occupy themselves with study of the conditions under which local Christianity may rightly reach a sane and manly emancipation. It is a time for an exceptional exercise of faith and for special sympathy on the part of the home churches.

There is an encouraging fact, however, in the fact that the Y. M. C. A. has begun to grow in Madagascar. Mr. Ravelojaona, one of the leading members, and head master in the Paris Missionary Society's school at Tananarivo, has just gone to France to study Y. M. C. A. methods. A building for the association is being planned in Tananarivo, and when Mr. Ravelojaona, after some months, returns to Madagascar he will be the general secretary of the Malagasy branch of the Y. M. C. A.

ISLANDS OF THE SEA

Four Years' Progress in the Philippines A good record of growth has been made by Rev. H. C. Stuntz, who has in charge the Methodist Episcopal work in and about Manila. He says: "The force of workers has been small and their knowledge of the vernaculars of the provinces naturally the most rudimentary during much of the quadrennium; and yet the latest statistics show 3,091 full members, 3,751 probationers, 4,180 adherents, 35 chapels, 3 ordained and 67 licensed Filipino helpers, with $3,220 (Mexican) given for self-support, and $210 (Mexican) for missions. The missionary body now consists of 9 male missionaries, 7 wives of missionaries, and 2 women of the Woman's Foreign

Missionary Society. The work has spread from Manila and the Province of Luzon, until now it is also carried on in Bulacan, Pangasinan, Tarlac, Nueva Ecija, Bataan, Pampanga, and Rizal—8 provinces in all—with preaching in 4 languages. A mission press has been established, the publication of the *Philippine Christian Advocate* in 3 languages has been started, and a Deaconess Home and Training School has been opened.

The Dutch and Missions in Java The government of Holland has not hitherto shown as much consideration for Christian converts of missionary societies in its colonies in the East Indies as for pagans, and especially for Mohammedans; in fact, its officials in Java have often been charged with favoring the spread of Mohammedanism and frowning upon conversions to Christianity. In some of the Dutch colonies native Christians have been required to remain under the direction of heathen or Mohammedan chiefs, and to obey their mandates and regulations. A new law has been prepared, however, designed to set Christian converts free from this constraint, and to provide laws suited to their needs in matters of the family and of inheritance, and a more civilized criminal legislation. Prejudice against missions is no longer to be allowed to govern the Colonial policy. A complete revolution in Dutch Colonial policy toward the spread of Christianity seems to be impending. Islands of the East Indies inhabited by between 30,000,000 and 35,000,000 people will be affected by this liberal policy.

NOTICE

The Summer School for Women's Foreign Missionary Societies will be held at East Northfield, Mass., from July 24th to July 31st, inclusive. The first lecture on the next book in the United Study Course, "Christus Liberator" which deals with Africa, will be given on the morning of the 25th. Societies that had delegates present last year have felt the benefit in all the meetings this season, and it is confidently expected that a larger number of churches will be represented this common summer. Circulars and particulars may be secured from the Woman's Board of Foreign Missions of each denomination.

OBITUARY

Dr. Schauffler, of Cleveland Rev. H. A. Schauffler, D.D., who died in Cleveland February 15th, was superintendent for many years of the work among the Slavs carried on by the Congregational Home Missionary Society, and was widely known throughout the country.

Dr. Schauffler was born in Constantinople, September 4, 1837, was graduated from Williams College in 1859, and after courses at Andover Seminary and the Harvard Law School went to Constantinople as professor in Robert College. From that institution he entered the service of the American Board as missionary, first among Mohammedans and among the Bohemians, with headquarters at Prague and later at Brünn. Returning to this country, he became superintendent of the work among the Slavs under the auspices of the Congregational Home Missionary Society. He established churches, and paved the way for the education of many Slavs who desired to work in this land among their fellow countrymen. His daughter was the wife of the Rev. B. W. Labaree, who was murdered in Persia last year.

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